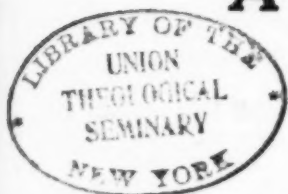


The CHRISTIAN CENTURY

A Journal of Religion



Beware of Christ!

By G. A. Studdert-Kennedy

WHAT IS OUTLAWRY
OF WAR?

An Editorial

The Miracle

By Edward A. Steiner

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EDITORIAL

Increasing Militarization of American Life

WHEN, AFTER the world war, the United States army began to make its surveys of American industry, and to designate certain men of business for certain strategic posts "in case of an emergency," we were told that this was a result of the new warfare, in which nations rather than armies fight each other. The statement was undoubtedly true, and the mobilization of industry would doubtless be the most important factor in securing another war victory. When, in the same period, clergymen were made a part of the army reserve, and khaki and medals began to appear at important church functions, we were told that this was to insure that stiff morale requisite "in case of an emergency," when men must be made ready to enter the shambles. Now when it becomes known that the war department is conducting an extensive survey, with the object in view of preparing for the establishment of a women's army corps, regularly enlisted and uniformed, for service "in case of an emergency," we are told that this is the logical development of modern battle, and again the statement is true. In the next war, if there is a next war, there will be little to choose between the sexes in point of military usefulness. But these moves, logical as they may be, are also swiftly leading toward such a militarization of our American life as we have never known before. The gentlemen with whom we lunch this noon may be merely a friend in the advertising business; tonight he may be a secret number attending the monthly dinner of the military intelligence association, and reporting on the suspicious character of the principal of

our grammar school. The pastor to whom we listened yesterday may have been merely the messenger of brotherhood whom we have grown accustomed to seeing in our pulpit; tomorrow he may be pulling tight the straps on his Sam Browne belt as he demonstrates how quickly he can reach the point of mobilization. The friend who sat in our library last night and gossiped of the season's plays may have been merely the chap whose garden plot runs down to our back fence; next week he may be showing how quickly he can transform his washing machine factory into a hand grenade shop. The lady who came in this morning with the subscription list may be only one of those women who instinctively tie up with any cause that carries publicity; next year she may be back in the uniform that so rejoiced her in the days when the newspapers showed her taking a "win-the-war" loaf from the oven. America needs to face this fact: With all our talk of peace, under the astute guidance of certain gentlemen in Washington who know exactly what they are about our whole civilian life is become interpenetrated and permeated with militarism.

Rome Overplays in Bavaria

THE STATEMENT that, in Europe, the Roman Catholic church won the war has become trite. At that, it has had much to support it. But it now begins to appear that the vatican knows as little about how to deal with victory as did the treaty-makers of Versailles. For the concordat just entered into between the Bavarian government and the Roman church, and now before the Bavarian diet for ratification, is pre-
1555

cisely the sort of "knockout" instrument that wounds most deeply and portends most inevitably some future revolt. The full terms of the concordat have not yet appeared in this country. Such summaries as have been printed show that Bavaria is handing over her educational system, bag and baggage, to the vatican, even giving the church authority to say what shall and what shall not be taught in the universities of Munich and Würzburg in such departments as history and philosophy, as well as in religion. (To certain church groups in America, desirous of commanding the teaching in departments of biology, this may not seem out of the way.) Four archbishops are to be supported at the expense of the state, and, in short, Rome shows Germany—and the rest of the world—that, when she can get her way, she still considers a system of education ecclesiastically dominated as the proper one. Bavaria is a Catholic country, but it is just this kind of over-eagerness on the part of the vatican that will do most in the long run to undermine her religious allegiance. And in northern Germany, where the vatican, with a Roman Catholic in the president's chair, has maneuvered well to identify itself with the cause of republicanism, the Bavarian concordat will do much to drive together hitherto warring Protestants and those without the churches. The use that will be made of the Bavarian concordat, not only in Europe but in this country, will cause Catholics once again to protest against a rising tide of post-war bigotry. But that must be as it must be. After all, it is Rome that has chosen to give to the world the interpretation of herself implicit in this concordat.

Just What Are the "Fundamentals"?

AT LEAST TWICE a week we are told that the discord within American Protestantism arises out of a misunderstanding of terms, and that if we would take the trouble to find out what the other side is really talking about there would be no modernist-fundamentalist debate. We are glad, therefore, to receive from the Great Commission Prayer League, with headquarters in close proximity to the Moody Bible Institute, Chicago, an 8-page pamphlet on "The Fundamentals of the Faith." It seems that there are fourteen of them, beginning with verbal inspiration, which, we are told, "extends equally and fully to all parts of these writings, historical, poetical, doctrinal and prophetic, and to the smallest word, and inflection of a word, provided such word is found in the original manuscripts," and closing with the belief "that the world will not be converted during the present dispensation, but is fast ripening for judgment, while there will be a fearful apostasy in the professing Christian body," leading, of course, to a pre-millennial advent. Other articles deal with the trinity, the fall, the entail of sin, the necessity for a new birth, the substitutionary atonement, the assurance of salvation for believers, the testimony of the entire scriptures to Christ, the person and work of the holy spirit, and the call to holy living.

Article XIII declares, "We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into his presence, and there remain in conscious bliss until the resurrection of the body at his coming, when soul and body reunited shall be associated with him forever in the glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millenium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." A mere difference in vocabulary?

Singing the Shorter Catechism

THE SHORTER CATECHISM has been set to music by Rev. John Fox, of Easton, Pa. Our first impulse was to make merry over what seemed an incongruous combination of melody with didactic Calvinism. But it occurred to us that it might be wise to examine the work before criticizing it. We did. And now we are not disposed to criticize it at all. The melodies and harmonies (by other hands) are perhaps not extraordinary, but they are enough better than the ordinary type of Sunday school music to exempt them from unkind criticism. Moreover, we are quite converted to the idea of singing the catechism. Some of its phrases, to be sure, are scarcely lyric. "The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it." These are not the most singable words in the world, but if they are to be used at all we are in favor of having them sung, for that takes them out of the category of prosaic statements of fact to be understood and believed literally, and puts them where they belong—that is, in the field of imagination and art. All creeds and catechisms are works of constructive imagination. Sometimes they are spoken of as scientific statements of the faith, but there is nothing scientific about them. They are, like poetry, pictures, sculpture and music itself, expressions of supersensuous reality in terms of sensuous imagery. They embody truths too profound and too exalted to be confined within the narrow limits of categorical statements of fact. They are to be appreciated rather than believed. By all means, let the shorter catechism be sung.

China No Longer an Object of Reproach

WHENEVER MR. ROOSEVELT wanted to throw a particularly bad scare into his timorous and anaemic fellow-countrymen he would warn them against the danger of becoming what he called Chinafied. Apparently China has begun to realize the stigma under which she has rested in the thinking of all red-blooded westerners and is out to mend her ways. Apparently, likewise, she is making a good job of it. A copy of the China Press, an American news-

paper published in Shanghai, has just reached us in which the editor takes a double-column editorial to report that, in the fighting in the Shanghai area, "the troops on both sides used about all of the instruments of modern warfare which have been invented with the possible exception of poison-gas bombs." In the later fighting in the north, poison gas played a sturdy part, so that even that shortcoming is being remedied. The Shanghai editor quotes a western military observer giving grudging testimony to the fact that "he had seen a squad of Chinese artillerymen operating a battery of field guns and doing it just as well as he had observed westerners doing a similar job on the western front in the world war." And then this editor goes on to moralize in this fashion: "The point to it all is that China is becoming militarized. Right now, militarism is the chief interest and activity of China. Education and industry have been relegated to the background. . . . It is a pathetic commentary upon world civilization to realize that after contact with the so-called western cultus or whatever it should be called for so many generations the one thing which China apparently has acquired from her contact with the west is the most objectionable thing of all, militarism." How China should rejoice to feel the sting withdrawn from that verb, Chinafied!

A Notable Figure Passes on

W E SHALL ALWAYS be sorry that it was not the fortune of E. D. Morel to sit in the British cabinet during Labor's first experience at the helm of government. Hardie, Muir, so many of the brave figures had passed before that hour of honor came; now Morel is gone, and we shall never have the chance to see what it might have meant to have had such a knight errant in the post of—shall we say?—secretary for the colonies. Not that Morel himself would ever have thought in such terms. He recognized the necessities of party adjustment as well as the next man, and he had small care for personal honor or a glorified "career." If he had, he would never have shown to the world that sink of iniquity that he laid bare in the Belgian Congo. Was it twenty years ago that he did that? It seems yesterday. The same people who thought him a hero when he ran down and published the truth about the way in which men were murdered in central Africa thought him a traitor when he tried to run down and publish the truth about the way in which men were murdered ten years later in central Europe. It made no difference to him. He accepted war imprisonment stoically. He probably took the refusal of the British government to allow his writings to reach Scandinavia for consideration by the Nobel peace prize jury as the best joke of his life. After the war he was one of the leaders in launching, in England, the Union for Democratic Control of diplomatic affairs, and the recent pledge of the government to make no foreign commitments until the proposed instrument has lain for twenty-one days on the open

table of the house of commons was a Morel triumph. He made his monthly, *Foreign Affairs*, a journalistic power around the world. He probably did as much as any other man to assist in the attempt of the Labor government to put vigor into the league of nations. He was the sort of man needed just now.

What's Happened to Third Avenue

O NE REASON WHY prohibition sentiment is growing, even in the face of a press largely unfavorable, is the unmistakable economic improvement that is coming because of it. Statistics may be quoted at length to prove the failure to prohibit—and we would be the last to deny that the law has been openly flouted in many quarters—but the mass of the people know that, even where enforcement has been lax, national prohibition has already brought a condition a thousand times better than obtained in the old days of the corner saloon. The World League against Alcoholism, for example, has just completed a careful survey of the properties in New York city formerly devoted to the liquor traffic. No one denies that prohibition enforcement in New York has been a good deal of a farce, especially since the state repealed its concurrent enforcement law. New York is the "exhibit A" of all the people who are trying to show what an utter and dreary failure the dry regime has been. Yet it was discovered by the league—and the newspapers of the city take the figures at their face value—that of the 5093 establishments that held liquor licenses in 1916—two elections ago—only 349 are still in the same line of business. These are, of course, supposed to be confining their sales to near-beer and other beverages with an alcoholic content of less than one-half of one per cent. Granting that they are not, their numbers are constantly diminishing. The furtive sort of trade in which they are engaged is evidently not profitable enough to maintain them. Third avenue epitomizes what has taken place, even in New York city where enforcement has come so near to breaking down. Third avenue—the lower end of which is popularly known as the Bowery—is probably as tough a street as America possesses, or used to be. In 1916 Third avenue offered 252 saloons, 44 liquor stores, and 17 drug stores to the thirsty wayfarer. Today there are only 41 such such places, of which 23 are still the old saloons, unchanged in appearance, but trying to convince the world that they have changed their wares. The 211 saloons and 44 liquor stores have given place to 453 stores engaged in reputable business. The assessed value of the property has increased \$98,759,000, or approximately 64 per cent. Manhattan real estate as a whole has had, during the same period, an increase in assessed valuation of 21.4 per cent. And to anyone who thinks that, even under the most unfavorable conditions, prohibition is making no dent on the United States, there is food for reflection in the fact that, during twenty years of the strictest regulation that the state of New York could devise, the number

of saloons was reduced by only 31 per cent, while five years of feebly enforced prohibition has brought a reduction of 79 per cent. Progress may be slow, but there is progress.

What Is Outlawry of War?

STEADILY THE CONSCIENCE of civilization is coming to grips with the age-old evil of war. Always taken for granted—save by a few seers and idealists scattered along the path of history—as a natural and even glorious, but in any case inevitable, event on the human scene, mankind is now beginning to regard war with a new mind. It is beginning to be perceived that war is natural only as barbarism is natural, glorious only as the standards of a nation's true grandeur are perverted by the subservience of education and religion to a narrow and oftentimes ignoble patriotism, and inevitable only so long as society remains unenlightened concerning the artificial causes that produce it. We are in the midst of a profound revolution in the way men look upon war. Conscience and intelligence have been brought to wholly new levels, first of all by the infinite suffering and desolation of the late conflict, but even more by the fearful knowledge that the next war will be no mere repetition of the past war but will begin where that war left off. Thus memory and imagination cooperate to arouse the conscience and to quicken the intelligence of men, driving us both by retrospect and prospect to find some way, if there be a way, out of the intolerable conditions of a society so organized and actuated that its very successes involve it in catastrophic failure.

Such depth of need has set the mind of the whole world at work producing plans for peace. On no subject has intelligence in so short a time proved itself more fertile and productive. Beginning with the league of nations which marked the end of the great war, a long series of proposals has been put forward. The French proposal of a military alliance with Britain, America and France, which President Wilson brought home with the covenant of the league, met an inhospitable reception at the hands of American public opinion, but it gave birth to the Cecil-Requin draft treaty of mutual assistance, a scheme of regional military alliances under the league of nations. This scheme, though having the approval of France, was swept aside by England's prompt refusal to enter it. A direct heir of the treaty of mutual assistance is the protocol of disarmament and security adopted at Geneva on October 2 of this year, which is now before the members of the league, bearing the approval of France and several of the smaller nations of Europe whom France has bound to her since the war by military and diplomatic alliances. The ultimate fate of the protocol is still undetermined, but Britain's attitude in declining to discuss its provisions at the December meeting of the league council, together with the known objections of her white colonies to certain of its provisions, leave little ground to expect that in its present form it will be acceptable even to the members of the league. The proposed disarmament conference for June, 1925,

contingent upon the adoption of the protocol, will therefore not take place, and the league's plans wait for further sittings of the assembly.

Meanwhile, not alone have the diplomats and rulers of the nations been active in constructing schemes to provide against war, but the people themselves have been thinking and planning. The prizes offered by Mr. Edward Bok to Americans and by Mr. Edward Filene to Europeans—French, British, Germans and Italians—have elicited multitudes of proposals. In America alone over 22,000 plans were proposed, and in Europe more than 12,000. Intense feeling exists in religious circles. The problem of peace is at last coming to be felt as belonging to the very genius not only of the church's social program but of the Christian faith itself. Resolution after resolution has been passed, like which in radical and uncompromising character no formulations of churchly responsibility for a peaceful world were ever made before. Announcement by individual Christians of their refusal to engage again in war, resolutions to withdraw the church's blessing from another war and to disengage the church from the entire war system beginning with the institution of the chaplaincy, and strong petitions to the government demanding effectual action on behalf of the abolition of war—these register the convictions of a new collective mind, intelligent and determined, against the war evil and those long standing conditions in which the war evil thrives.

I

In all these circles, political and religious, where the war problem is being earnestly faced, a new term has within less than a year been adopted as expressive of the common purpose. This term is the Outlawry of War. It has become the climacteric word in which the churches phrase their resolutions. It lent its service to the use of political orators in the recent Presidential campaign in America. It found its way into party platforms and appeared in the speeches of all the candidates. President Coolidge repeatedly declared his policy against war in terms of outlawry. British political and diplomatic leaders, journalists and publicists have taken up the banner of outlawry and are carrying it high. The enthusiasm at Geneva attendant upon the adoption of the protocol by the league assembly in October, 1924, could find no words in which to express itself equal to the claim that the protocol would outlaw war. Thus the name Outlawry of War sits like a tongue of flame upon many diverse groups, whose understanding of its technical meaning may not be identical, but for whom the term expresses the highest hope and the most uncompromising purpose to rid the world of its arch monster.

All this time—indeed since April, 1923—there has lain on the table of the United States senate a resolution for the outlawry of war, introduced by Senator William E. Borah, awaiting just such a focussing of public opinion and purpose before being taken up for adoption as the American policy in regard to war. The wide currency of the term outlawry is both an advantage and a disadvantage to the statesmanly procedure for which its accurate connotation stands. Its adoption and use even as a mere carrier of anti-war emotion may perhaps predispose many minds to

a more favorable consideration of the practical proposal which it contains. But its application to many and diverse plans ranging all the way from the sterile plan of Dr. Levermore with which Mr. Bok tried by implication to associate the term outlawry, to the Geneva protocol, cannot but be confusing to those who take the war problem as something far more difficult than the mere releasing of a flood of wrathful emotion upon the war system. To those who know that the outlawry of war is a specific, far-reaching and self-consistent proposal, calling for a definite mode of procedure, it is disconcerting to observe earnest peace crusaders who sweep together the league, the league court, arbitration, the Bok plan, the protocol, and outlawry, and declare with a gesture of generous inclusion that they are for them all! This, of course, is utterly indiscriminating and unintelligent. Quite apart from the outlawry item embraced in such a gesture, the Bok plan and the protocol, for example, move in exactly opposite directions in their proposals. And as for the outlawry of war, it stands so completely on its own feet that, while it recognizes thankfully the progress being made in European thinking, it asks for itself a discriminating support based upon an understanding of its far-reaching proposal, rather than a sentimental support based upon an uncritical love of peace in general.

II

It is perhaps the negative suggestion conveyed by the term outlawry that is responsible for the widespread inexactitude with which it is used. The term gives one a chance emotionally to cast out war, to denounce it, to stamp upon it. In this suggestion of a negative attitude conveyed by its name, the outlawry movement shares the misfortune of three other great movements in modern history—Protestantism, the abolition of slavery and prohibition. The very labels which these movements bore were misleading, and called for perpetual interpretation in order to keep their essentially positive and constructive genius alive in the thoughts of mankind. Yet it is quite arguable that the practical dynamic of each of these movements was aided by the antagonistic connotation of the very term by which it was popularly known. The same may prove to be true of the movement to outlaw war, but meantime it is a basic necessity that the movement should find its interpretation among those intelligent enough to be its pioneers and leaders as the positive, constructive and statesmanlike thing that it really is. The specific idea of *outlawing* war is only the beginning of the proposal of the outlawry movement. Some, taking it as the end and aim of the proposal, have reacted with condescending approval of the good intention of the movement, but with bland scorn of a proposal to rid the world of war by mere "fiat." Because the procedure starts with a declaration of policy by the United States, these critics assume that it ends with a mere declaration, that it is, therefore, a kind of hocus pocus or faith-cure proposal, an attempt to exorcise the war demon by a wordy denial of its reality. Dismissing all such misconceptions as unworthy of the statesmen and social philosophers who are urging the outlawry proposal as the one solution of the war problem, we ask our readers to allow us to use the term in no narrow etymological

sense, but as covering the entire concrete proposal to which it is applied.

Let us forget for the moment all specific plans and schemes of peace, including the outlawry proposal itself, and ask what it is, in our revolt against war, that we all are seeking. If we try to visualize a world without war—a human not an angelic world, a mundane not a celestial world—what do we see standing in the place where war once stood? Plainly, we see a court, adjudicating disputes between nations by the application of recognized law. This is the goal, then, that all peace crusaders seek. War must be displaced by law—not by arbitration, nor voluntary conference, nor military alliances with nicely balanced power, nor a league of political units deciding justice through diplomats, nor overwhelming force concentrated at a single arbitrary center, but by law, universally recognized as just and mandatory. It is safe to say that there will be found among the sponsors of all the varying peace plans few, if any, who hold a view contrary to this, namely, that law alone, established by the will of the nations, embodied in a recognized court, and administered with authority, is the direct antithesis of the war system, and the constructive aim of all peace effort. Some, thinking superficially, are disposed to say that the removal of the *causes* of war would do away with war, without law or court or any other substitute for war. This, of course, is as true as it is impossible. If you could remove the causes of war, there would be no war. But there will always be causes of war. Even if the causes of war that exist today were removed, there are bound to arise fresh causes of war tomorrow. Just as in our neighborly and community life there are innumerable causes of individual disputes for the settlement of which courts of justice are necessary, so, as long as there are sovereign nations, there will arise unforeseen causes of dispute among them. And as civil law exists to prevent individual neighbors from settling their differences by force, so international law is desired to prevent nations from settling their differences by warfare.

III

If we can take it as agreed that the objective of all intelligent peace sentiment is the setting up of law in place of war, we shall have touched the core of the outlawry proposal. The basic difference between advocates of this proposal and advocates of other proposals is not due to any difference of opinion as to law being the direct antithesis of war and the ultimate desideratum in any plan for permanent peace; the difference consists in the fact that outlawry is *the only plan that builds upon that desideratum*. Outlawry is the direct frontal attack upon war, and its weapon is law—the only weapon adequate to drive war from our civilization. The genius of the outlawry proposal is its thorough-going juridical character as contrasted with all proposals of political or diplomatic associations or leagues, with all military alliances, with all arbitration committees and councils, and with all other ingenious and complex schemes that fall short of providing a recognized body of international law administered by a real court which stands upon its own feet without the auspices or control of any intervening agency standing between itself and the direct will of the nations of the world.

This must not be taken to mean that outlawry scorns diplomacy and arbitration and political methods of settling disputes, or imagines that they are unnecessary. The exact contrary is the truth. All such permanent or extemporized devices for settlement of disputes out of court will be more frequently used if a real court exists than when no such court exists; just as in our community life more controversies between individuals are arbitrated and compromised or otherwise adjusted out of court than in court. But the friends of the outlawry idea see clearly that without law and an authoritative court war is the only method of compelling a settlement, and they insist upon not falling under the delusion that any program which fails to provide a real court with real law is a genuine plan for world peace.

We say a *real* court. By that is meant a court with affirmative jurisdiction, competent on the complaint of any nation to issue summons to another nation to appear and defend its case. Under such jurisdiction the court would be competent to try the case even if the defendant nation did not appear, and to render a decision in accordance with the law. This would be no mere arbitration tribunal, but a court of law, whose judgment should be final. The trial of any case would involve no nation not interested in the issues at stake. There would therefore be no commitments or entanglements in other people's affairs in which a given nation was not concerned. The United States, and every other nation, would go to court when it was interested in the lawsuit, and only then.

We say *real* law. By that is meant a definitely formulated code of established and accepted jurisprudence, as definite as the constitution of the United States which our supreme court administers and whose provisions the states amenable to it know in advance and have pledged themselves to abide by. It is altogether beyond reason to ask the nations of the world to commit themselves to any scheme for settlement of international controversies when the principles and standards under which the award will be made are unknown. Certainly the greater nations of the world will be forever unwilling to enter in good faith upon any such blind commitments. By law alone can this unwillingness be overcome. Therefore the advocates of the outlawry plan put the codification of international law at the very front of their proposal. They can see neither logic nor sound policy in entering a world court without a world code, unless it be in a temporary relationship under an international agreement that the codification will be undertaken at once and brought to a workable conclusion as soon as possible.

IV

This brings us to the second structural essential of the outlawry proposal, one that the term itself directly suggests and from which indeed the term is derived. The reader will have felt as we have been dwelling upon the juridical genius of the proposal that there was no pertinency in calling it outlawry. If this were all, if the creation of a real court with real jurisdiction and with real law to administer, were the sum and substance of the proposal, the use of the term outlawry as a title for such a plan would be a misnomer. But the friends of the proposal that goes by the name outlawry of war see clearly that the juridical

institution we have been describing in general terms, useful as it might be in reducing the number of conflicts between nations, is not a solvent of the problem of international peace. Many would be quite unwilling for the United States to give adherence to such a court, even though it were constructed and constituted on the highest juridical principles, so long as war is recognized, as it has been through immemorial time, as a righteous and legal resort. With war in the offing no court could be supreme. War is now and always has been the Supreme Court of the nations. The setting up of an international court of law with the war system still entrenched in the world may help somewhat, but its processes of justice would move in continual jeopardy of an appeal being taken to the higher court of military force. Therefore outlawry proposes not only the creation of a court and the codification of international law, but it undertakes to write in advance the first and basic statute of the code. This statute, it insists, shall make war a public crime, shall de-legalize it, outlaw it, and shall determine that no other statute or article of the code shall be in conflict with this basic provision.

Unless all war is outlawed in the very structure of the plan by which the nations are brought together for a peaceable settlement of their differences it is hopeless to ask the United States to share in any such plan. Our reluctance to accept full responsibility for participation in any scheme that has yet been proposed has been due no doubt in some degree to motives of partisan jealousy and national selfishness. But these motives do not embrace the deeper reason of our "irreconcilability." America's conduct has not been basically ignoble. By a sound instinct our people have been unwilling to commit this nation's destiny to any entanglements with Europe's war system, and we know that so far no proposal has come to us which would not inevitably so entangle us. Any proposal of international peace must outlaw war if it is to be a genuine peace proposal. It can hardly be expected that the war-ridden mind of Europe will be able to rise to the level of making such a proposal. But the United States can make it. And once uttered, with the good faith and unrivalled power of this nation to back it, the rest of the world will heed.

So, at least, those who advocate the proposal of the outlawry of war sincerely believe.

By THOMAS CURTIS CLARK

War

A PROUD king dreamed in his gilded chair;
He dreamed—and sighed, for the lands were fair!
A king said "Yea!" It was but a breath!—
And a million men marched to the gates of death!

A million wives gasped as their husbands sped,
A million babes starved as their fathers bled.
A king sought gain in the north and south—
And a million men marched toward the cannon's mouth.

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Beware of Christ!

By G. A. Studdert-Kennedy

"From the beginning of history the stronger peoples have exploited the weaker ones, invading their territories and either exterminating them or reducing them to the position of serfs or of slaves; and they have done this without any qualms or scruples of conscience. We may take it as a mark of progress that the stronger can no longer exploit the weaker without protest, and that the welfare of the weaker peoples has become a matter of public concern and debate."

THOSE WORDS begin a chapter in a very remarkable and well-thought-out book, lately published, upon the relation of Christianity to the race-problem in the world. We may take it, the author says, as a mark of progress that the stronger peoples can no longer invade and exploit the weaker peoples without any scruples of conscience. Well, can we? Is it a mark of progress that to-day the feeling in our hearts is not a feeling of elation and triumph, as over a great victory, but a feeling of serious deep wonder as to whether such a ghastly thing as came in 1914 will come again upon the earth. Is it a mark of progress that we cannot look back upon that as a glorious triumph of our country over our enemies, but must look back on it as a great world disaster which we pray earnestly may never come again? Is it a mark of progress that in my own mind, and I believe in the minds of many of you, there has come a change over the spirit of that immortal cartoon which Punch published at the time of the burial of the Unknown Warrior? You remember that the artist depicted at the door of Westminster Abbey the angel figure of our nation standing, and to him there came a British Tommy, with a pack on his back, and that wretched old tin hat on the side of his head, and he was challenged by the angel of our land: "Halt! Who goes there?" And the answer: "I have no name. I died for my country." And the angel answered, "Pass! All's well, Unknown Warrior."

ARE WE LOSING OUR NERVE

Well, for me the answer that the Unknown Warrior would give to-day would be something different. When he was challenged with, "Halt! Who goes there?" he would say, "I have no name, I have no country. I am a man who died for the peace of the world." For me it is impossible, when I think of the unknown warriors, to separate the dead of my enemies, as they were, from my own beloved dead; and I think that feeling grows in the hearts of all men as we look back upon those battlefields. All the dead—German, Russian, Austrian, British—are one band of men who suffered agonies for the peace of the world. Is that feeling that grows among us progress? Is it progress that we cannot triumph as our forefathers would have done over our enemies, but a solemn and deeper feeling comes into our hearts? Is it progress? Or does it mean that the white man is losing his nerve and his power of strong government?

The Dean of St. Paul's has called the European man the fiercest of the beasts of prey, who is not likely to abandon the weapons of destruction that have made him the lord and bully of the planet. We ask ourselves, Ought we to abandon them? Ought we to abandon our weapons of destruction, or is it not rather our destiny to use them, and to use them with a strong unfaltering hand, not striking where it is not necessary, but when it is necessary striking and striking hard; striking to kill and not merely to wound? When we strike to wound the weaker men we only rouse them to fury and necessitate a sterner death blow later on. And we may think to ourselves, is not that just what we are tempted to do to-day? Everywhere, at home and abroad, we are wavering. We are not striking with the same concentrated and untroubled force that our forefathers struck. Just when we are going to assert ourselves, when the strong man is going to assert his right to keep order and to keep the weak in their places, it is as though someone came and touched him on the shoulder, and said, Is it right? Is it just? Ought you to do it?

WHAT KIND OF WORLD IS IT?

It presents a terrible and appalling problem and a great danger when we remember that we are outnumbered by double by the colored races, and that they are being equipped with our civilization and armed with our arms, and that there burns among them the feeling of resentment at the way they have been subjected in the past. It is a terrible thing for us to have to face—to ask ourselves whether we can or whether we ought to abandon our weapons of destruction at all, or whether we are bound to use them, and use them in the future with a strong and unwavering hand. If we give way to these ideas of universal justice and reason and a universal unity among men, should we not steer for a great cosmic crash; will not the result be anarchy, an uprising all over the world? Does it not mean that we are shirking our real burden, the strong man's burden, which is to rule, and keep order, and prevent anarchy? Is not that really what it means if we are tempted to abandon the strength and the power and the ability to slaughter that God has put into our hands? We might think to ourselves: Daniel in the lion's den may have been all right, but I am not Daniel, and this is a lion's den; somebody shut the lions' mouths for Daniel, but you give me a machine gun! The whole thing depends upon the facts. If this is a lions' den and the laws of the jungle are the laws of human life, then, for God's sake, let us take the machine guns and use them! It is a question of fact; it all depends upon what is true and what is false; and if this world is, as it looks on the surface to be, a lions' den, inhabited by animals who are ruled by the same laws as the animal world is ruled by, and the law of whose life is struggle and strife and the survival of the strong, then any attempt at disarmament

ment, however slow, however cautious, is madness. What we have to do is to buckle our armour on tighter than ever, and stand to.

It is a question of fact as to what the world actually is, and whose world it is; and it is on your belief about the facts that you have got to make your venture. If you believe that there is no God of justice and no God of love, and that this world is just the result of a series of accidents, and that the laws which govern our lives are the laws which govern animal lives, then you ought to oppose, tooth and nail, with all your might and with all your main, any idea of making peace. If this world is made for war, you will be mad if you try to get peace. It all depends in the end on whether Jesus of Nazareth was the Son of God or a megalomaniac. If what he said was madness, and it was either that or the highest sanity; if he did not reveal the truth about God's world; if he was not right when he said that this world was a family and that the laws which govern it were the laws of the family; if Christianity is merely an ideal and not a truth—then Christ ought to be crucified quick as a public nuisance and an underminer of public order, because he is taking the strength from the strong.

We are not comfortable about it now. Our strong men are not nearly as comfortable when they are doing murder and doing injustice as they used to be.

They are getting weak. There are thousands of people who pray for a strong man who would not have the nerve to follow him if he came. They dare not. If the strong-man policy was to be pursued, it would be that the white man would have to wade through seas of blood to get his way; and you are not strong enough to do it. Christ has got hold of you. You may deny it; you may never go to church; you distrust parsons and churches; but he has got hold of you. Through the centuries he has got hold of you, and the thing your fathers triumphed in and gloried in he is making you hate in your soul. He has got hold of your innards, and you are weakening. You are not as good murderers and robbers as they used to be—not nearly.

PROGRESS OR DECADENCE?

Does that mean you are going down or you are going up? Does that mean that you have not got the nerve and force of your fathers, and that you are getting effete and decadent? Or does it mean that you are going up and becoming a better and nobler people? That depends upon whether this world is God's world, or whether it is just the result of a series of accidents. It is a matter of your ultimate faith; and it is nonsense for you to suppose that Christianity is a thing that does not matter. It is either the highest truth or it is a dangerous public nuisance; and either you ought to listen to what I say, or you ought to shut me up quick, because I go round the country talking things that are calculated to weaken strong men, and make them ask whether they have the right to do as they please. Either you ought to shut me up quick, or else you ought to pay some attention to what I say in the name of Jesus of Nazareth. Anything is better than wobbling. People say that we

can drift into peace. You will neither drift into peace nor into victory; you will drift into hell.

If we are going to make peace then we must pursue peace with the same tremendous earnestness, with the same steadfastness of purpose, with the same unconquerable hope and faith that we pursued victory in the war. We cannot drift into peace; it is going to be the most tremendous and supreme effort of the human race; and if you just let things slide, act neither upon one faith nor upon the other, pursue a policy of pin-pricks, because you do not know how to wield a sword, and you dare not walk without one—if you wobble and waver through the world you will come to disaster. Either you must make justice and reason the basis of your entire constitution all over the world, seeking justice for the black man as for the white man, and appealing to reason and appealing to what is right; or, for God's sake, buckle on your sword, and use it as your fathers did without wavering.

THE POWER OF CHRIST

But if you do that, beware of Christ. Because his power is bigger than you think. He has got hold of all sorts of people who never name his name. He has got right into the hearts of the civilised peoples of the world, and his laws and his dream hang around them. There are thousands who curse us parsons, but they curse us because we are not Christian enough. Lots of men who never bow the knee to him—he has gotten hold of them, and he is weakening them, undermining their primitive power, undermining their savage force, and making them dream dreams of justice and the hope of a better world. It is a fatal dream unless God means it. If God does not mean that this world should become a finer and nobler place, that men should be built up into some sort of brotherhood resting ultimately upon justice, then it is a fatal and deadly thing to try—it is only one of these ideals.

I believe that Jesus is right. But I am frightened, and I think the man who is not frightened is either a hero or a fool. Don't run away with the idea, because I say it is a great thing that can and must be done, that I am not frightened at the risks. You cannot have peace as Christ wills it without running risks, and I am frightened at the risks. Yet I am more frightened at what will happen if we do not obey Christ. I believe that Christ was right, that God is our Father, that we are his children, and that men can be made into a unity resting upon justice and upon right. And in that task the English speaking peoples must lead the way. But it is going to be a dangerous business, and a business that demands every power we possess. It is not merely that we must be as good as our forefathers: we must be ten times better, and our children better than we, if we are to bear and carry through this great task. I bid you pray with me that we may be brave enough, reckless enough, gallant enough, to seek peace, and to run the perils that we must be exposed to if we are to find it. It is not a task that is finished yet or is likely to be finished in our time, but it is a task that our children's children will see accomplished if we follow it with a single purpose and with a high and a gallant heart.

The Miracle

By Edward A. Steiner

IT WAS MY CHURCH, the white stone church on the Square, facing the tides of legitimate and illegitimate commerce, rising and ebbing through all the hours of the day and night. The city depended for its business on sailors, fishermen, excursionists and conventionists. It catered to their appetites, their desire for a thrill at the gambling table, the satisfaction of their lusts and their laudable wish to "take home a souvenir" to mama.

My church was large, not homely enough to be ugly, with a triangular, sloping auditorium—cold and naked looking, like the dissecting room in a medical school. The pulpit was in a corner, and when I ascended it I felt as small as the point of a triangle. To permeate the large room with sound was an effort, to fill it with spiritual power required a miracle which I rarely performed, and which I knew I must perform the Sabbath morning of which I write; for it was communion day, in the observance of which lies the one bit of mystery left in the Protestant church of evangelical faith, of which, by the providence of God I had become a minister.

To perform the miracle of transubstantiation in the Roman Catholic church is simple, for it is the pillar of faith which upholds its other dogmas. The people believe that the miracle will take place. The candle lighted altar, the clouds of incense, the solemn chant and the uplifted Host bring the miracle to pass—the bread does become body and the wine blood, the body and the blood of the Saviour.

A MIRACLE WITHOUT FAITH

To perform this miracle in a Protestant evangelical church, where nobody believes in it, where nobody expects it to happen; where the daylight streams in through milk white windows . . . to work the miracle after the quartet has plowed its way through a stupid anthem, and after the four, more or less useful—if not at all ornamental—deacons have passed the symbolical plate full of cubes of bread, followed by a tray equally symbolical, with its tiny glasses full of colored liquid . . . to perform the miracle under such conditions is a miracle indeed; yet I expected to perform it that morning, for I felt the pressure and the presence of the crucified Christ in my heart.

That Sunday morning, being warm and beautiful, was as fatal to church attendance as if it had been stormy and cold. After I had prayed fervently that Christ might be felt among my people in all his sacrificial power, I went to church, shortly after the ringing of the first bell which, as usual, had not stirred many people to go to church. But two of the deaconesses were there and three of the deacons. The fourth deacon I had met going in the opposite direction, to his office, and I had looked away, not to embarrass him. He was a busy lawyer, and the grand jury had just indicted some of his best clients. The deaconesses were spreading the white cloth and cutting the bread with a patented device, meanwhile exchanging recipes for cookies. The deacons, also with a patented device, were filling the glasses with grape juice of local manufacture. They merely

touched a button, and twenty-four glasses were filled in a trice. The device was new and the deacons were commenting upon the progress of the world, as marked by the departure from the common communion cup to the individual, sanitary, "no human hand" and "no human lip has touched it," patented cup, guaranteed to be proof against physical or spiritual contagion.

When I retired to my study the organist came to consult with me about the hymns. The hymnal was a voluminous book containing many hundreds of hymns, out of which the congregation could sing scarcely two dozen; so we selected those which were most familiar. "Snappy" hymns were the organist's favorites. Everything had to be snappy, even on communion day.

THE CONGREGATION

Slowly the congregation drifted in. Across the way was a German Lutheran church, crowded to the doors. On the other side of the Square was a Roman Catholic church, so full every Sunday that some of the worshippers knelt in the vestibule, and some stood, hat in hand, on the doorsteps. To this Protestant evangelical church came ninety-eight people, out of a membership of three hundred and fifty, and eight of the ninety-eight were those to be received into membership.

I reached my pulpit through a door which opened on the platform. I sank into the pulpit chair, and closed my eyes, so I should not be diverted from the holy task before me. I prayed, and prayed and prayed, while through the empty auditorium echoed the prelude, a "snappy" overture, to which it was easier to march than to pray.

The service proceeded in the usual order: Doxology, the congregation rising. Invocation, concluding with the Lord's Prayer. The first hymn, the reading of Scriptures, and then alas! the notices. "Ice cream festival on Mrs. Green's lawn. Fifteen cents a plate for ice cream, ten cents for cake."

"Trustees request the members of the congregation to pay their subscriptions because the treasury shows a deficit."

"The Ladies' Aid has arranged for a Lake Excursion to the Island. Seventy-five cents for the round trip. All are cordially invited."

Then came the anthem, which fortunately was unintelligible, and its music inconsequential. The collection baskets were taken their rounds among the more than half empty pews; followed another hymn, during which the new members came forward reluctantly, after repeated invitation. They nodded affirmation to a solemn covenant; the church members arose, and in the same manner pledged sacred promises of fellowship. Another hymn: "Oh Happy Day That Fixed My Choice;" though no one seemed particularly happy, and down deep in my heart I knew it.

THE LORD'S SUPPER

When it came to the solemn ceremony of the Lord's supper, my energy was spent, and my mind was confused by my disappointment at the absence of the fourth deacon, the

chatter of the deacons and deaconesses as they made ready the Last Supper; the apathy of the scant congregation, notices about ice cream and cake, the lake excursion, trustees' meeting, and the dreaded deficit; the inattentive or stodgy eight, who became members of the church of Christ by nodding their heads to a covenant which no one expected them to keep, the congregation which repeated pledges of fellowship and love which would not be redeemed.

In that mental condition I approached the table, to perform the miracle, and no miracle happened. I lifted the plate and broke a cube of bread from the pile cut by the patented device; I repeated the solemn formula once uttered in such agony by the Master.

"This is my body broken for you." Alas! it was still only one of the cubes of bread, cut all at once, without effort and without pain; and when, with the congregation, I lifted my portion to my lips, the bread still remained bread.

The grape juice which followed, served from patented trays, remained only grape juice, not the blood "shed for the remission of sins," and as a "last straw," in the silence, before singing the last hymn, one of the deacons looked at his watch. He was hungry for the waiting chicken.

I came home crushed and defeated, shrunk into myself and speechless, unable to be the cheerful companion which a husband and father should be at the dinner table. The afternoon had to be spent in the study, to prepare to perform a different kind of a miracle, a Sunday evening service.

EVENING

There was a large congregation, for I had announced an interesting topic. There was "snappy" music, the quartet did its best, and at the close of the service there was a line of congratulators ready to shake my hand and thank me for a "wonderful" sermon. The radicals of the town were there, and they told me that I hit the old fogies just right. The conservatives did not miss the orthodox phrases which satisfy them, no matter how they are used. The sermon tasters, who are neither liberal nor orthodox, said it was a great effort. The chief usher told me that "We turned them away tonight," and the treasurer, having counted the collection, conveyed the cheerful news that it was the largest of the year.

I did not go home after the evening service; I never did until I had walked briskly for an hour or more, to rest my nerves and tire my body. In this city, located on a magnificent bay, there was no place to walk along the waterfront, disfigured as it was by fishing shanties and steamer docks; so I walked the streets. The downtown streets on Sunday night were very lively. The saloons were not even hypocritically closed at the front, but boldly plied their business. The brothels were curtained of course, but loud laughter and a jangling guitar or a scratchy victrola, and the furtive lifting or dropping of curtains advertised that business was going on as usual.

I think I was more unhappy over the success of my evening's sermon than over my failure at the communion service. It seemed so cheaply easy to please the people. In the morning I came, burdened by a brooding desire to bring Christ down into the bodies, hearts and minds of men, and I had failed. In the evening I came with an outline, larded

with anecdotes, and peppered with sarcasm, and "put it across." It was cheap, very cheap, and I felt stabbed by the well meant compliments of those who said it was a great sermon.

THE SALOON

I passed Arthur Schmidt's saloon, which boasted of the biggest bar in the state. From it came the murmur of a mass of convivial people, broken by the thumping of empty glasses passed to the bartender, and their clinking against each other when they were full.

Something within me said: "Perform your miracle here; go in and preach to those sinners, and prove to them that Jesus gave his body for their redemption, his blood for their sins. . . . Why not? Try it." I hesitated for many reasons, perhaps more than anything else from the fact that my calling was so respectable, and I had been so properly trained by perfectly proper professors of theology, homiletics, and church history. I had always preached to perfectly proper people, whose virtues and vices were all most respectable. Then, too, I was not sure that I had a right to step into a man's place of business and disturb his customers and the flow of his liquid wares, by a sermon. However, the pressure was upon me and I entered August Schmidt's saloon. The room was crowded by loafers, sailors, fishermen and excursionists, who had missed the last train home because they had not missed a single saloon between the dock and the railroad station.

August Schmidt had a reputation to maintain; for his saloon was known, not only as the one with the largest bar, but for the fact that he served the largest schooners of beer—good, seasoned beer—at five cents. His customers that night were all engaged in struggling with the large schooners—not an easy task when one has been at it most of the day.

Frankly, the scene was not repellent to me. On the contrary, there was eagerness in the faces of those drinkers; there was none in those I had faced that morning. These people were hungry and thirsty, burning for something or with something; my customers in the church that day were satisfied and smug. The electric light formed a halo above the thick, tobacco smoke, and I could believe that there was One there with pity, and with understanding, who had kept away from church, in spite of my invocation, my prayers and my sermon.

The saloon became a solemn place to me, and I could have preached and pleaded more genuinely, if less eloquently, than I had in the church; but something kept me from it, as if a hand were pressed upon my lips. Unnoticed I walked through the pushing crowd. The atmosphere was too thick to make my Prince Albert coat and preacher's tie conspicuous. The touch of these men as they jostled me was electric, as if something were going out of me and coming into me.

INASMUCH

I was making for the door, when a man stumbled against me, and said in a commanding voice, in feverish haste, "Give me a dime for a drink of whiskey!" The man's face twitched, his arms moved restlessly back and forth and, with an oath, he said again, "Give me a dime for a drink. Can't you see that I must have whiskey?"

I had been "panhandled" often, a soft mark for all those who asked for money for a warm meal or a bed, and I

never felt shocked when I saw them spending money for drink. I knew full well how easy it is to lie, when one craves a stimulant. This was so frank, so honest, a request that I dived into my pocket for the dime, but as I gave it to him, I said: "In five minutes you will want another drink, and then another, won't you?"

"You are d—d right!" he answered. "That's all I want and all I have been wanting for many a day."

With great tenderness, I put my arm around him, and said: "You need something better than whiskey. You are a sick man. You need a doctor. Come, let us find one."

If the man struggled with his desire for a drink I did not notice it. He followed me like a homeless, hungry dog, who has found a new master.

It was not easy to find a doctor on Sunday night. The offices were closed, but finally I located one of rather unsavory reputation, a quack or something worse, though he had a diploma.

"What is the matter with this man?" I asked. "Can you tell?"

"That man has the tremens. He'll see snakes in a minute. Where did you pick up such a whiskey barrel?"

"What does he need now?" I ignored his cheap question.

"He needs bromo."

"Then give it to him, all he can hold." He pumped the trembling man full of bromo.

"How much?" I asked. He named his price, and I paid it.

"What shall I do with him next?"

"Give him food, and then put him to bed."

Down the narrow, dark, rickety stairs we went, the man leaning more and more heavily upon me. I took him to an all night restaurant, and ordered a cup of hot coffee. The steaming, coffee-like brew was poured into a huge, heavy, unwieldy cup.

The sick man lifted it to his lips, but his trembling fingers failed to hold it, and it came crashing to the floor.

The waiter swore mildly. I asked him to fill another cup, and I held it to the lips of the man while he drank it . . . and the miracle was performed!

I saw Jesus of Nazareth. I heard him say: "This is the blood of the new covenant, shed for the remission of sins" . . . and when I broke bread and, after dipping it into the coffee, pressed it through the man's lips, now trembling violently from a chill, . . . again I heard the voice of Jesus: "This is my body, broken for you."

When I bedded the man for his sleep, I heard that same voice say, "Inasmuch as ye did it to the least of these ye did it unto me."

On that particular Sunday night, I knew that I had served at the Lord's supper. My wife, my children, and my congregation knew it, for I carried the presence of God with me through the week.

This is the ninth in a series of autobiographical fragments written by Dr. Steiner. The tenth article, "God's Country," will appear in a forthcoming issue.

Three Men See An Elephant in China

By Arthur Rugh

OF COURSE, the original story had to do with the three blind men who saw an elephant in India and the different descriptions they gave. Also, of course, there are no elephants in China, and the men with whom I have recently been in conference on the problems of China were not blind; but the varied reports that three representative groups made of China's condition are nevertheless significant. Seventy Chinese college students representing eight government and Christian colleges of East China were one group. Fifty-two missionaries in the Kuling summer school of religious education representing fifty-seven varieties of theology were another. Sixteen Chinese Christian leaders were a third.

We spent a day with the seventy college students trying to reduce China's problems, whose name is legion, to a compassable task. Finally they agreed on three—militarism, illiteracy and militaristic industrialism. The Chinese have not forgotten that Confucian parable: "If a man have learned the truth in the morning he may die in the evening without regret," and they prefer education to arms. But their rulers spent last year \$5,885,600 on war and \$294,185 for education. Spending twenty times as much on war as on education would not alarm a group of American students but it does alarm Chinese students.

Illiteracy was a natural choice. Over eighty per cent of China's people are illiterate, and modern China will not rest until that is radically changed. But the industrial problem worried them most. They placed it first in urgency of solution. Child labor, labor laws, living wage—these were subjects of common conversation. Not a few of the students, including many Christians, said that China ought to find a solution for her industrial problem before taking up the consideration of the claims of Christianity. That Christianity might be useful in solving their problem had not occurred to most of them. This was not due to any fault of theirs. They have received their estimate of Christianity from Christian nations and missionary teachers and neither of these, on their past record, can be charged with giving any evidence of Christianity as a power to solve industrial difficulties.

So the average Chinese student in arranging his schedule of work would put it this way: First, try Karl Marx, Bertrand Russell, Trotsky, Kropotkin or the K K K to avoid repeating in China the occidental ruination of life and culture by materialistic industrialism; second, promote schools in which every activity is submitted to the tests of science; third, get rid of the army and spend the money on education; fourth, if you are not dead by that time, or too old, consider

seriously the claims of religion on your life.

The missionary group was a rare one, a real cross section of the missionary forces—Southern Baptists from Louisville, Western Methodists from Kansas, Disciples from California, Episcopalians from Boston, Lutherans from Minnesota, London Mission men from Cambridge, Plymouth Brethren from New Zealand. For two weeks daily we discussed war, the Bible, progress, religion, money and related subjects. No one was scared if somebody said what he thought about inspiration, the virgin birth or fundamentalism. At the end of the course we had a "True and False" examination. The vote of the class on the following statements was:

No Christian should be a soldier excepting in an unselfish war. 100 per cent true.

A strict observance of Christian teachings would solve the present perplexing industrial and international problems. 100 per cent true.

The first test of a Christian's religion is his personal relation to Christ. 85 per cent true, 5 per cent false, 10 per cent uncertain.

The Bible's chief value is as a record of the religious experience of men. 5 per cent true, 80 per cent false, 15 per cent uncertain.

The church can and should end war. 85 per cent true, 15 per cent false.

A Christian entering business should do so with the same motives as another enters the ministry. 100 per cent true.

Patriotism and Internationalism are contradictory. 85 per cent true, 15 per cent false.

A man's Christian life is measured chiefly by his beliefs. 85 per cent false, 15 per cent true.

This may not be an accurate measure of the mind of the missionary but we believe it is not far afield. This group would seem to be modern in theology, fundamentalist in religion, pacifist in its view of war, and progressive in applying Christianity to the solution of China's problems.

The group composed of sixteen Chinese Christian leaders give one new hope for China. They know their country and its needs. They are real Christians and they are free in mind and heart. After studying the hindrances to a rapid Christianizing of China they finally put at the head of their list these three:

1. The unchristian exploitation of China by Christian nations.
2. The foreign mold of Christianity as it is presented in China.
3. The hard doctrines which men are asked to accept before they can become Christians.

If we should ask the young leaders how they get that way they would probably tell us a number of interesting things about us westerners and missionary history. But however they got that way our question is how to remove the hindrances which these Chinese leaders say head the list. They are very get-at-able, for most of them are in our own camp.

So the student says, militarism, illiteracy and materialism are the problems. The Chinese Christian says, "Your religion will need to be Chinafied before it will solve our problems."

The modern missionary says, "Go to it, Chinafy it until it works and we'll help you, and the best is yet to be."

British Table Talk

London, November 8.

THE NEW CABINET can be studied from many points of view. The tailor and cutter will criticize with stern impartiality the clothes that the members wear. The students of such matters will report how many are of Oxford and how many of Cambridge. But it is the names of the members which will arouse most interest. Two Chamberlains; one Churchill; two Cecils; a son of

Heredity and The New Cabinet Lord Halifax; a son of Mr. Quintin Hogg and a Peel—this is not a bad beginning.

But if further inquiries are made it must be reported that the prime minister is a cousin of Mr. Rudyard Kipling, like him a grandson of a Wesleyan Methodist minister, Mr. Macdonald; and there are other associations with the past which come readily to mind. The chancellor of the exchequer finds himself in the post once held by his father, Lord Randolph Churchill. The free-trader is over the treasury in a government over which a protectionist presides, and in which two Chamberlains have portfolios. It is a droll world—that of politics. An amusing entertainment might be presented for a Christmas party which the premier might give to his cabinet. Let each member put down on a piece of paper the worst thing he ever said about his present colleagues. What in the whole range of invective has Lord Birkenhead not used against the Cecils? And what has been wanting in violence in the attacks of almost all of his present colleagues upon Mr. Churchill?

They will sit down, however, at the same board, and for a time there will be peace. But—never mind!

* * * *

The Ecclesiastical Affinities of the New Cabinet

Mr. Austen and Mr. Neville Chamberlain are Unitarians by origin, but not closely associated with that body today. For the rest the cabinet is, I think, solidly church of England. But even so there is room for sharp divisions. Mr. Joynson-Hicks, for example, is a pronounced evangelical, and he must consider the Hon. Edward Wood, son and heir of Lord Halifax, to be in dangerous error, for Lord Halifax has always stood just within the Anglican order at a point from which he has looked wistfully towards Roman outposts. Sir Douglas Hogg, as the son of Quintin Hogg, is of an evangelical stock, while the Cecils are to be reckoned with the old high church party. It is impertinent to inquire into the personal religious convictions of a cabinet, except so far as its members willingly disclose them; but of their ecclesiastical activities it is in order to write.

Looking at the cabinet as a whole it may be safely said that the church of England is admirably represented. At Copec Lord Eustace Percy, who is the new minister of education, took a leading part, and it was his task to introduce the report on politics, a report containing some prudent and wise suggestions. It was in this report, for example, that the suggestion was

made that churches might be "inter-party." It is good to know that the new director of our educational policy was in the heart of Copec. Of the other members something must be said of Mr. Steel-Maitland. When he was in the colonial office he showed an unusual understanding of the missionary point of view, and he has always been highly esteemed by missionary statesmen. After seeing the names of the cabinet I have less fears than I had of a policy of reaction or of negation.

* * *

Dr. Moffatt and the Old Testament

It is a matter for regret that judgment is being passed by some journals upon Dr. Moffatt's rendering of the Old Testament into modern English before the book is available for the ordinary reader. A mild newspaper stunt is proceeding on the matter, chiefly with the purpose of showing that Dr. Moffatt cannot write English like that of the authorized version. Certain perfectly simple passages out of the Old Testament (A.V.) are taken and put side by side with Dr. Moffatt's rendering. It was not for the sake of interpreting such passages that the translation was undertaken. There are hundreds of passages in the Bible which are most obscure for the reader who only has the English version. It sounds very plausible to take the story of Jacob's ladder and prove that Dr. Moffatt adds nothing by his rendering, but let the reader turn to parts of Amos or Hosea and ask himself honestly whether he knows what the English of the authorized version means, and probably he will be thankful for a gifted scholar who tries to make him understand what the amazingly beautiful cadences of the English are intended to translate. Dr. Moffatt, moreover, never sets out

to provide a substitute for the authorized version, and those who assume that he does, or that he is a theologian without knowledge of his own tongue, are ludicrously wrong. Dr. Moffatt is probably as well-read in English as any man living. Sometimes one is tempted to wish that newspapers had never discovered the possibility of stunts in religion. Some questions at least should be put to those who consider such a version as this:

Do you really understand the Old Testament, prophets and all? Hosea chapter 13, for example?

Do you sincerely wish to know what it means?

Since you give such reverence to the English version, can it be assumed that you read it assiduously, and that you spend your reading time with the writers of that great and wonderful English?

* * *

Evangelizing London

Gipsy Smith is to conduct a great mission in the Albert hall next week. He will work with the Wesleyan Methodists, who are masters of the methods whereby such vast missions can be carried through. They believe in shock-tactics and know how to use them. I have the greatest admiration for Gipsy Smith and if any man can put himself into close personal relations with the audience in the Albert hall, he can; but he can never have had a more difficult task. It is a fine place in which to hear music, but from the gallery speakers seem to be in a remote world parted by a wide gulf. In January, Dr. Glover and Mr. Studdert-Kennedy are to make yet another appeal to London.

EDWARD SHILLITO.

The Book World

Some Books of Sermons

I FIND on my desk a dozen new volumes of sermons. There used to be a belief that a book of sermons would not sell. If that is true, a good many authors and publishers are inviting disappointment. But the rather surprising increase in the volume of published sermons must indicate either that they do sell or that some well-informed publishers are making a serious mistake. Half of this total number are published by Doran. Having a rather mathematical mind (at least as far as simple arithmetic) I have done a little addition, and find that in these books I have 138 sermons and 427 outlines—enough to furnish me two sermons a week (to read, you understand, not to preach) from now until April, 1930, besides sermons for children. I have already read a good many of them, though not quite all.

One wonders what kind of use preachers will make of these and other books of sermons. To my mind, printed sermons are to a preacher very much what a printed translation of Cicero's creations is to a third-year high school student—either a means of grace and culture, or an instrument of cheating and therefore of mental and moral decay. All depends upon the use. The temptation and the danger are very great. So also are the possible benefits. So I would advise preachers to read sermons, but to read them primarily for their own spiritual nourishment, and not to get homiletical material. And if their use of other men's sermons is such that they can frankly and fully tell their people about it, probably they will not be plagiarizing very seriously.

At the top of the list I place without the slightest hesitation *BEST SERMONS, 1924* (Harcourt), edited by Joseph Fort Newton. This is announced as the first of an annual series, comparable to the familiar annual collections of *Best Short Stories*, *Best Plays*, and *Best Poems*. In the field of sermonic literature, it is obviously harder for the editor to get an adequate view of the whole field. If a hundred thousand preachers average only one sermon a week, there are five million sermons, most of which are not written, and most of which cannot come to the knowledge of any one editor.

I am guessing that Dr. Newton selected his twenty preachers, with due regard to denominational distribution, and asked each of them to contribute what he considered his best sermon. But, however selected, this is a significant and valuable volume. It is more than that. It is a thrilling and inspiring volume. The preachers have not all the same theology, but they all preach the same gospel. Their voices, of different range and pitch and timbre, make a fine harmony. It is only to be regretted that considerations of modesty naturally prevented Dr. Newton from including one of his own sermons in the collection.

Dr. William L. Stidger claims that his *SYMPHONIC SERMONS* (Doran, \$2.50) illustrate "a new method in homiletics." The method consists in choosing two lines of poetry to serve as a theme, which is repeated at the end of every division of the sermon. The sermon is therefore, in a sense, a set of variations played upon this theme and a series of illustrations of it. Dr. Stidger has used this method with great success, but we have an idea that the success is not in the method but in his own resourceful imagination and vivid presentation. As a matter of fact, this scheme is not symphonic but thematic. A symphony does not build all its movements around one motif. It achieves form and completeness by a succession of moods expressed in movements of varying tempo embodying different themes—a substantial andante, a joyful allegro, a somber adagio, a scurrying scherzo, a furious presto. Rarely if ever do the divisions of a sermon, even one of Dr. Stidger's symphonic sermons, present such contrasts of emotional coloring, and without them there is no symphony. But perhaps this is only quibbling about a word. These are wonderfully fine popular sermons, and his use of the couplet as a theme keeps both the preacher and the audience on the track of the main thought.

A series of discourses on fundamental themes by the Methodist pastor of the First Congregational Church of Berkeley, California, Oswald W. F. McCall, is published under the title *CARDINALS OF FAITH* (Abingdon, \$1.50). These were first given at the Asilomar Conference, and later at Pomona College and elsewhere. The speaker does not play around the edges of religion, but goes straight

to the heart of matters with searching studies on God, prayer, Jesus, the church, salvation, immortality, and such central themes. The sermon on God seems to me more successful in clearing away some misconceptions and in pointing out the moral pre-requisites to a vivid and adequate sense of God, than in telling how we should think of Him. But perhaps that is precisely the best service that anyone can render in helping another to think about God—not to tell him what to think, but to guide him into that field of thought and attitude of mind in which God may be found.

Here are three books of sermons which will delight the heart of the preacher and reader who likes sermons based directly upon Biblical material. The first is *SERMONS ON NEW TESTAMENT CHARACTERS* by Clovis G. Chappell, of the First Methodist Church, Memphis. (Doran, \$1.60). The publisher tells us that they were preached to crowded houses, and it is easy to believe that this is true. It speaks well for Memphis that that city furnishes large audiences to hear such sermons—vivid, vigorous, concrete, and not in the least sensational. That they lead to a better acquaintance with certain Biblical worthies, and one or two unworthies, is a fact not without importance; but that they lead the reader or hearer to a better acquaintance with himself is of much more consequence. William Wister Hamilton's *SERMONS ON BOOKS OF THE BIBLE* (Doran, \$1.75) deals with the books from Genesis to Esther. His exposition is based upon a complete acceptance of the traditional view of the Old Testament, and an anti-evolutionary view of the world. He recognizes no difficulties in this view, and no moral problems in connection with Israel's bloody dealings with her neighbors. But even with this limitation, which seems to me a serious one, the book contains much of solid value and much that will increase one's appreciation for this portion of the greatest literature in the world. Richard Roberts of the American Presbyterian Church at Montreal, preached a series of sermons based on texts from First Corinthians. They are published under the title *THE GOSPEL AT CORINTH* (Macmillan, \$1.55). They are searching and stirring sermons. Though I am mentioning the book far down in the column, it belongs near the head of this list. They are short sermons—or shortened for printing—but in every other dimension they are great.

The Doran company reissues a volume of *OUTLINES OF SERMONS*

FOR SPECIAL OCCASIONS (\$1.50), by the late Sir Robertson Nicoll. Some of these sermons go as far back as Phillips Brooks. Frankly, I do not like books of sermon outlines. The temptation to use them as substitutes for fresh thought is very great. The preacher may use other preachers' sermons to give wings to his own thought, but let him beware of using them as crutches. But the name of the editor is a guarantee of the wisdom of the selection, and if you use them at all, preachers, let your conscience be your guide. We will say for this volume, however, that, so far as concerns the amount of material (360 pages) for the money, it is remarkable among post-war publications. And in this connection I may remark that at the other end of the scale stands Principal L. P. Jacks' recent Yale lectures on the responsibilities of citizenship, published under the title *RESPONSIBILITY AND CULTURE* (Yale University Press). Of course, printing is costly, and the Yale Press does excellent work, and the laborer is worthy of his hire, but I see no good reason why a little book of 86 small pages should be priced at \$1.50. Publishing conditions do not justify it. Another volume of sermon outlines rather more meagre than those in Nicolls' volume, is *THREE HUNDRED EVANGELISTIC SERMON OUTLINES*, edited by Aquila Webb. The author has already issued a *Cyclopedia of Sermon Outlines*, and *One Thousand Evangelistic Illustrations*. I have the feeling—this is personal and without prejudice against the people who make or use such books—that the preacher who cannot preach without them, cannot do much better with them. There is a ghastly unreality about canned anecdotes and predigested outlines. The illustrations usually illustrate most vividly the poverty of the preacher's own experience.

THE BRIDGE BUILDERS by Richard Braunstein (Abingdon) is a collection of sermons dealing with the general theme of service. First aid in the preparation of sermons for children will be found in T. Fenwick Lund's *A BOY FOR SALE* (Pastor's Ideal Book Co., Clinton, Ind.). Much of the material is excellent, but the title page, with its indication that this and the other books in the series give "quick service for busy pastors" conveys a sinister suggestion that the purpose is to make preaching painless—for the preacher. It can't be done. Even the busy pastor must find time to think till it hurts.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

The Problem of Creeds

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading your excellent editorials on the folly and wrong of modern inquisitorial methods, I have found myself wondering what is the really right thing to do practically about the problem of creeds. It is reasonable—in fact, it seems necessary—that any organization should offer some statement of its attitude, in order that those thinking of joining it should know what kind of organization it is. Also, if people are going to join it and put their efforts into it, they want it to have some degree of moral stability.

It would seem that the reasonable thing for a church to do would be to make, at intervals of, shall we say, twenty years, a frankly approximate statement of its present common faith, discipline, and practice. For example, an approximate statement of the present faith of an actual communion which I have in mind would probably include the following:

The immanence of God in nature; and our duty to seek the laws. The fatherhood of God; and our duty to seek communion with him in prayer.

The incarnation of God in Jesus Christ; and our duty to follow Jesus Christ as Master.

The immortality of the human spirit; and our duty to treat every human being as having latent within him an infinite capacity of development.

The law of sacrifice, of vicarious living; and our duty to seek the welfare not merely of the few, nor of the fittest, nor of the greatest number, but of all, knowing that we are members one of

another and that there is no health of the whole without the health of every member.

Whatever might be the statement of the common faith at any point of time, the affirmation required of the candidate for admission could be somewhat as follows: "Having read and thought earnestly upon the approximate statement of the present common faith, discipline, and practice of this church, and having observed the life of its membership, I desire to enter its communion. I sincerely believe that my motive in so doing is the desire to seek the highest truth and live in accord with it, to have the opportunity for fellowship with others so minded, and to enter into world-service according to my measure of capacity.

This kind of requirement puts the stress on motive, where it belongs. It leaves the responsibility with the candidates to select the church whose attitude, as expressed in word and practice, on the whole gives him the most inspiration and to whose life he thinks he can best contribute. It leaves the church free to grow as a whole, from time to time revising its approximate statement of the common attitude. Also, it leaves the individual free to grow as best he can, more quickly or more slowly than the church as a whole, or even in a different direction; and it gives the church no right, through an inquisition, to pull him up by the roots at intervals, to see how he is growing. On the other hand some such method of statement as I have tried to illustrate would make for definite content of thought and clearness and steadfastness of purpose, while admitting that no mere formula as such can be of more than limited and temporary service to either the individual or the group.

This means, of course, that there must still be a variety of

churches, or rather, of free groupings within a universal church, representing a multiform and vital expression of spiritual development.

Washington, D. C.

JULIA GRACE WALES.

The Church in Khaki

EDITOR THE CHRISTIAN CENTURY:

SIR: In view of the storm of protest sure to arise over your editorial, "Get the Churches Out of the Chaplaincy Business," in the current issue, I write to support your contention and to commend your fearlessness in thus answering the request of the Federal Council through Dr. Macfarland. My experience as a soldier in the United States marine corps and as an assistant to a navy chaplain, all with the rank of "private," furnishes me with the conviction that the donning of the uniform by a minister does not "put Christ in khaki." It does, however, put the church in khaki, a thing which is apparently highly desirable to those who support the war system. Religious service in the army does not depend upon putting Christ in khaki. The chaplain with whom I served was a major and had great influence with the prussianized officialdom of which he was a part. The chaplain was much sought after for official favors, but very seldom for genuine religious service. The more effective institutions of religious and spiritual power in the army during the war were the Y. M. C. A. and the Knights of Columbus with their religious secretaries, who were the direct representatives of Christ and the church and free from all the official and social trappings of the chaplaincy. It seems to me that when the church accepts a commission in the war system there is at least a danger that the ruling motive is for power and social position, and that motive is no more justified today than when Jesus put the devil behind him in the wilderness.

First M. E. Church,
Revere, Mass.

ALBION R. KING.

Get Secretary Macfarland Out of the War Business!

EDITOR THE CHRISTIAN CENTURY:

SIR: If I should write you every time an editorial in The Christian Century aroused my enthusiasm, you would have in me a regular correspondent, and I imagine that your mail is heavy enough. However, I cannot refrain from expressing my appreciation and approval of your editorial, "Get the Churches Out of the Chaplaincy Business!" To get out of the chaplaincy business is absolutely imperative for the church if she is to lead in the greatest moral crusade of the generation—the crusade for the abolishment of war. It may take some time for necessary adjustment, if the spiritual interests of soldiers and sailors are to be conserved, before the churches can get out of the chaplaincy business as far as the regular army and the navy are concerned. But there ought to be no delay at all about getting out of the chaplaincy of the reserve corps. Only in time of war and of training for war do the reserve corps chaplains exercise any functions, except as propagandists for the war system. In an immediate withdrawal from the chaplaincy of the reserve corps, therefore, no spiritual service at all would be lost. The only loss would be to the militarists in weakening their hold upon the churches. The very first thing for their churches to do is to insist that their representative in the general secretaryship of the Federal Council cease to be a part of the war system. A small regular army may be defended as a necessary police measure, but the reserve corps cannot be regarded as anything but war machinery. And yet the secretary of the organization that calls war the world's chief collective sin, as a reserve corps officer, is a part of the machinery of war. It is unthinkable that the churches should tolerate as the chief official in the organization upon which they must chiefly depend for the coordination of their efforts toward the abolishment of war a man committed, by military rank, to the war system and restrained by obligation

to military authority. Let Dr. Macfarland get out of the war business.

First Presbyterian Church,
Baker, Oregon.

LESLIE LOGUE BOYD,
Ex-Chaplain United States Army.

Chaplaincy Hinders Minister's Work

EDITOR THE CHRISTIAN CENTURY:

SIR: Yesterday I read your editorial entitled "Get the Churches Out of the Chaplaincy Business," and I felt like saying "Amen" when I had finished. I am glad you emphasized that a man does not have to wear an officer's uniform to minister to the men in the army.

My own experience of a year in the army leads me to feel that the trappings of the army officer with which army chaplains are adorned are a barrier between the chaplains and the men. Privates are taught from the day they enter the army to regard officers with great deference. They may not talk to the commanding officer without securing permission from the sergeant. This puts officers in a kind of unapproachable class and that is just what a chaplain should not be.

During the year I was in the army I listened to one address by Col. Axton. I do not remember that any other addresses or conferences with chaplains were ever advertised. Most of the men found their spiritual stimulus from contact with Y. M. C. A. men who were not separated from the men by being dressed up in an officer's uniform.

Manchester, Vt.

JOHN E. TENDYKE.

A Sample—Basketfuls Like It

EDITOR THE CHRISTIAN CENTURY:

SIR: For some time I have been a reader of your magazine, not because I agreed with your policy or ideas, but largely because I wanted to see what assinine articles you might write.

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When writing to advertisers please mention The Christian Century.

I have often wondered why you did not join Emma Goldman and the rest of the anarchists in Russia. Verily, my dear brother, methinks much water and oil-can theology doth make thee mad. Your recent slanderous attacks on army chaplains and the Federal Council of Churches in Christ, and namely Dr. Macfarland and Chief Axton of the chaplaincy department, are the most cowardly, scurrilous and unwarranted that have come to my notice in a number of years.

You claim to be a free interpreter of essential Christianity, and to occupy a catholic point of view. It is my humble judgment that no view but yours could meet with your indorsement. In your columns you oppose narrowness and bigotry, yet you practice it at every turn of the page. Why not change your dogmatics from the bulldog to the spaniel variety? Quit your barking and jump in and lend a hand in the reconstruction and rehabilitation of this old world. You are so far behind the times, you honestly believe you are the advance guard of a new day.

Be square with your readers, dear editor. Change the name of your magazine to either Wasp or Hornet. Every issue has a sting in it. Please read again, John 13:35. Wring the vinegar out of your system and get sweetened up a little. True it is that Jesus Christ came into the temple and used a scourge on the Pharisees and hypocrites; but we are not yet ready to admit we belong to the latter class and and we positively know Thou art not the Christ. Yours in the "Vine" John 15:1-8.

M. E. Church,
Kempton, Ill.

JOHN ARTHUR DECKER,
1st Lieutenant Chaplain, O. R. C.

Legitimate Plagiarism?

EDITOR THE CHRISTIAN CENTURY:

SIR: Every reader of The Christian Century must agree with "H. R. S." in his commendation of your article on "Mental Suicide for \$20.80," but we wonder how many of your readers agree with the undersigned in objecting to your editorial answer to his question, "What helps may the preacher use?" What you say is true in principle, but it seems to me to be the first unreal and ineffective thing I have read in your paper, the first writing that verges on "bunk." And one who knows religious publications will tell the world that that is "some" praise.

Surely there is a "legitimate plagiarism." Any thought which is so true that it grips my soul, becomes my own; any sermon outline which is so fine that it seems the only possible treatment of a verse is mine to use. The preacher who speaks on the Feeding of the Five Thousand and does not make some use of the fine comparison of Andrew, Philip, and Christ in a recent one of your Sunday School lesson helps, is robbing his hearers. Why should the preacher to the children at Christmas studiously avoid reminding them that the Wise Men were wise in the use of their eyes, their feet, and their hands, just because Dean Hodges reached that obvious conclusion first? Why should not the preacher make that the outline of his sermon? We are not here to be clever and original, we are here to pass on all the truth we can find. And, for that matter, reading a great sermon may be just as much a vital personal experience as watching by a death-bed, or saving a wasted life.

Nothing which is absolutely original is important enough to be mentioned. A preacher whose ideas, outlines, even phrases, all come out of his own head would not be worth listening to. Consult a dictionary of quotations and discover how few of them are really original. The finest peroration I know of among the sermons of Frederick Robertson is substantially "Aphorism xxv" in Coleridge's "Aids to Reflection." And I don't care if Robertson knew it. It would have been stupid to drape quotation marks over it. It is a warning against "loving our party more than our church, and our church more than our Christianity, and our Christianity more than the truth, and ourselves more than all." Shall nobody ever say that again?

Dare no one ever preach a sermon on Aaron's words to Moses after the worship of the golden calf, "I cast it into the fire, and

there came out this calf," using Phillips Brooks' idea that we must not blame our environment for our failures and sins?

Of course you are right in condemning "canned sermons." But the preacher must realize that his mission is to get truth to the people, and he must not refuse any help that anyone can give him to make the truth cogent and gripping. Perhaps some preachers are studiously avoiding anything that might look like plagiarism because they wish the congregation to go home saying, "Isn't Dr. Blank clever?" instead of "Isn't that true?"

New York City.

PERCY SYLVESTER MALONE.

Peace Movements in Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: To us in Europe it is most interesting to learn of your conflicting currents in America, and I cannot help wondering, conversely, whether a few notes about peace movements over here with which I have been in contact might be of interest to your readers. In September was held in London the fourth annual International-Democratic Congress for Peace. This is a French movement, founded and led by Marc Sangnier, a Catholic ex-deputy. There are two outstanding facts about it. First, that it is a movement in which are co-operating Roman Catholics, Protestants and free thinkers. This, particularly in France, is a notable achievement, more especially as it may be said that it is based on religious ideals in the broadest sense of the word. The members are trying to live out their ideals in life and for the time being are concentrating on peace as the first essential. The congress received the benediction of the pope and a warm message of good wishes from the archbishop of Canterbury. Secondly, the movement seeks for friendship and reconciliation with Germany, and last year at the time of greatest friction over the Ruhr invasion, more than one hundred French members ventured into Germany to hold their congress at Freiburg. Going, no doubt, with great hesitation, they returned, as one member expressed it, "converted." They had not only formed deep friendships with the Germans; they had found a true spiritual unity.

This year it seemed of especial importance that such a congress should be held in London to give opportunity for drawing together the nationals of the three countries. About eighty French and fifty Germans were able to attend, as well as those from several other countries. They and the English members were welcomed at a reception given by the British government, and I believe that as a result of the congress some steps along the long road to mutual understanding have been taken. Readers interested in the movement can obtain full information from the secretary, Georges Hoog, 34 Boulevard Raspail, Paris VII, who edits a weekly newspaper called La Jeune Republique.

Early in October followed in Berlin the twenty-third world peace conference of what is known as the Berne Bureau, whose headquarters have just been moved to Geneva. I will not trouble your readers with details, but the impression I retain, despite all the inevitable difficulties and discouragements incidental to an international conference, is one of great encouragement. For it was evident that the great majority of the audience, amongst whom, of course Germans preponderated, were eager for drastic steps towards peace. The opening session was held in the reichstag chamber itself, and here speakers from England, France, Germany, Belgium, Czecho-Slovakia and Norway spoke in commemoration of the dead of all lands and of the necessity for honoring their memory by peace, not war.

More striking still was the session when a German general followed a French general in a plea for complete disarmament and the substitution of the arbitrament of reason for that of force. "The peace lovers," said General Verraux, "are more than the war-lovers, and we must not fear to say so." Surely there is hope that we have reached a new phase in the struggle against war, when men who have been so recently giving their lives for it have the courage of their convictions and dare to condemn it root and branch as these men have done amidst

the enthusiasm of their audience. We should take heart to give every possible help in the fight which, after all, depends upon each one of us for its success.

London, England.

A. RUTH FRY.

Religion is Slave of War

EDITOR THE CHRISTIAN CENTURY:

SIR—I desire to congratulate you on the editorial, "Get the Churches out of the Chaplaincy Business." It penetrates to the core, its logic is irrefutable, its ethics are pioneeringly Christian. It stands out like an Abraham Lincoln for freedom from a slavery just as degrading, but which includes not the "ignorant and unlearned" but the whole of present day Christian civilization, and, most pathetic of all, the church upon which rests the responsibility of embodying in life the teachings, the standards, the life of Jesus Christ.

First Methodist Church,
Upland, Calif.

CHARLES R. KENT.

THE SUNDAY SCHOOL

Lesson for December 14. Lesson text: John 11:31-44.

The Sympathy of Jesus

THE SHORTEST SENTENCE in the Bible, two short words, "Jesus wept." Yet what a universe of comfort! They convince us of the sympathy of our Master.

While Jesus was absent on a tour of preaching and healing, his very close friend, Lazarus, died. Returning to Bethany Jesus finds the mourning neighbors, whose sorrow was most sincere over the loss of such an excellent man as Lazarus. Then he comes into the inner family circle and faces the intense grief of the two sisters—Martha, with her strong reserve; Mary, with her warm emotion—"Jesus wept."

Genuine sympathy, more than any other quality, makes life worth living. Only when you have spent empty days, as I have, among people temperamentally incapable of any sympathetic approach, only when you have found yourself isolated—even though surrounded by cold, unfeeling and exclusive marble statues—as unfeeling as the stones of Memnon (which are reputed to have sung in the sunlight)—only then can you appreciate consideration, appreciation, a delicate understanding glorified by love.

For this very reason it is wholesome to send the children away from the warm atmosphere of home for a while, so that they may come to appreciate that loving and happy environment. For that reason it is a good thing for a man's family to go on a long vacation, leaving him to the tender mercies of a hotel, where selfish people push for every advantage. For that reason it is an enlightening experience for two good friends to be separated for a season, so that they may come to sense the rich values of that comradeship. When Arthur Hallam died, Tennyson realized what he had lost. When Melancthon

was away, Luther felt as though half of himself was lost. On the other hand, sympathetic groups have inspired some of the world's best work—the "Weimar circle," the "Holy club" of Oxford, the "Haystack group" at Williams, the "Concord circle," and hundreds of other congenial, sympathetic clubs. The greatest thing that can happen to a person is to come into contact with some other person or persons who can fire his genius, stimulate his latent talents and appreciate all his best efforts. Here Jesus becomes the Master; here his noblest work is done. When all is said and done, it is the powerful companionship of the Master, evoking all of our highest heroisms, all of our best possibilities that make for what we call "salvation," or the triumph of the noblest qualities, so that life is lived on its highest possible levels. A sympathetic Master always creates the glow of genius, the will to produce at the highest levels, the joy of noble expression.

Napoleon once commanded one of his marshals to take a certain hill. It seemed impossible and the face of the marshal went white. Summoning all of his reserve, he said: "Give one grip of your conquering hand and I will go." It is said that before a crucial battle the "Little Corporal" would enter, one after another, the tents of his generals. In grim silence he would enter and not a word would he utter, but his eyes flashed a fire that kindled his leaders. This is the power of a mortal man—a very wicked, selfish and weak human being—what can be the influence of the strongest, most unselfish and best personality ever felt upon our planet? Polycarp, tied to the stake, was called upon to recant upon pain of having his tongue cut out. "Why should I deny him, who only did good to me?" were his last words.

Jesus not only weeps, he works! No weak emotion is his. His deeds are as powerful as his feeling. To have such a friend, to be conscious of such comradeship, to live and move in such an atmosphere, inspires us to the noblest in life or death. We fear no evil—we smile at Death!

JOHN R. EWERS.

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Contributors to This Issue

G. A. STUDDERT-KENNEDY, chaplain to King George, and rector of St. Edmund's, London; formerly England's most popular army chaplain; familiarly known in war-time service as "Woodbine Willie;" author "I Believe," "The Wicket Gate," etc.

EDWARD A. STEINER, professor of applied Christianity, Grinnell College, Ia.; author "The Immigrant Tide," "Against the Current," and many other books interpreting the experiences of immigrants in America. Dr. Steiner came to this country from Czecho-Slovakia.

ARTHUR RUGH, Bible Study Secretary of the Y. M. C. A. in China; author "Jesus' Measure of a Christian," etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

North Dakota Works on Overchurching

Officers of several denominations are hard at work in North Dakota to show their ability and willingness to deal with the problem of overchurching in rural communities. As a first step, the Methodists have agreed to withdraw their work from Westhope, Inkster, Milton and Os nabrock, leaving the field to the Presbyterians, while a reciprocal arrangement will take the Presbyterian churches out of Neche, Drayton and Boscemont.

New Home for Ann Arbor Disciples

The Disciples of Christ of Ann Arbor, Mich., dedicated their new church, erected at a cost of \$125,000, on November 2. The expansion of the University of Michigan made necessary the destruction of the former home of this congregation, but it is expected that a greatly enlarged work can be carried on in the new edifice. Rev. Kenneth Bowen, formerly pastor at Auburn, N. Y., is expected to assume the pastorate of the Ann Arbor church at the opening of the new year.

Presbyterian Fund Helps Outside Churches

The session of First Presbyterian church, Buffalo, N. Y., is custodian of an unusual bequest. A member of the church who died a few years ago left a fund to supplement inadequate salaries of ministers working within the boundaries of the Buffalo presbytery, regardless of denomination. As this benefaction has worked out, it becomes possible for the administrators of the fund to devote most of its income to the support of ministers in other than Presbyterian pulpits.

Presbyterian Missions Give Generously

Dr. William P. Schell, of the Presbyterian board of foreign missions, announces that for every dollar given for foreign missions by American Presbyterians last year, 52 cents was given on the foreign field. The total contribution abroad was \$2,264,633.

Bernard Shaw Defends Authorized Version

G. Bernard Shaw recently took occasion, while addressing the Fabian society of London on socialism, to pay tribute to the literary style of the authorized version of the Bible. Stating that people who were producing new translations of the New Testament were saying that the King James version was stiff, obscure, dry and unreadable, Mr. Shaw said: "I simply gasp when people talk like that. For in point of readability and intelligibility brought down to the last degree of clearness, beauty of statement, and impressiveness, you will never get anything better than the authorized version of the Bible. Nevertheless, people have heard it read so often, from their bad habit of going to church every Sunday—it is not so much that that habit

is bad as that they hear the same thing over and over again—that it gradually ceases to have any effect on them; it bores them, and they think it is dry, stiff, and inexpressive, and so finally they want somebody to write it all over again. I dare say that when they get the New Testament, incorporating all the latest Aramaic discoveries, written exactly in the style of the Daily Mail and the Daily Express, they will say, Now we have got a Bible written in flexible, picturesque English so that we can understand it."

Pleads for Protestant-Catholic Cooperation

Dr. Charles Chalmers MacLean, pastor of First Presbyterian church, Batavia, N. Y., used Armistice Sunday to make a plea for closer cooperation between Protestants and Catholics. "The hour has struck for Protestants and Catholics to do a great deal of thinking," he said. "It is in cooperation as friends rather than in hostility as enemies that we can succeed in making our nation what it ought to be. We differ in some of our religious convictions, but in the great majority of things we are very much alike. Then why not submerge our lesser differences in the vaster loyalties and convictions of which we are capable?" Dr. MacLean also declared that "It is possible for the Christian churches of the world to outlaw war, if they become united in this great endeavor."

The church knows that war is essentially and inherently wrong. If she gives her allegiance to the things which make for international peace she will be instrumental in ushering in the golden day when the sword shall be beaten into ploughshares."

Chicago's Law and Order Body Fights On

At the last election the Better Government association of Chicago and Cook county, Ill., ran an independent candidate for the office of state's attorney. Without other support, this nominee was credited with receiving 60,000 votes, a remarkable showing, in view of the difficulty involved in scratching an intricate ticket more than a yard square. The Better Government association declared that both the leading candidates for the state's attorneyship were under such political obligations that they could not impartially prosecute law violators. They declare that the newspapers of Chicago have endorsed that view since the election, when the murder of a notorious gangster, said by the chief of police to have been responsible for at least 25 murders, focussed public attention on the practical immunity of large numbers of criminals. "Virtually the only criminals with whom the law deals and punishes," the Chicago Tribune said editorially, "are such as have not made any political connections." The Better

The Poll of the Preachers

THE POLL to determine America's twenty-five greatest ministers, being conducted by The Christian Century, is now approaching the peak of interest. Nearly 100,000 ballots were sent to as many clergymen representing all denominations and schools of thought. These ballots have been coming in at the rate of more than 1,000 a day for the past two weeks. It is now plain that the date of closing the poll should be extended from December 1 to December 15. Many ministers have moved their residence this fall and their ballot reached them late. All ballots, therefore, received by December 15 will be counted.

It is not the intention at this time to list the votes that have been already received. Our readers will be interested to know that up to this date 632 ministers have been voted for. The following are the 100 who have received the largest votes so far:

Peter Ainslie, Gaius Glenn Atkins, Charles F. Aked, Charles R. Brown, W. M. Bell, Hugh Black, D. J. Burrell, Len Broughton, J. W. Brougher, W. E. Barton, W. J. Bryan, Charles Brent, N. Boynton, C. G. Chappell, Henry S. Coffin, W. A. Candler, S. P. Cadman, R. H. Conwell, A. C. Dixon, Lloyd C. Douglas, Ozora S. Davis, Sherwood Eddy, W. H. P. Faunce, A. P. Fitch, Robert Freeman, James E. Freeman, H. E. Fosdick, W. H. Foulkes, G. A. Gordon, C. F. Gilkey, J. G. Gilkey, J. M. Gray, Charles

Goodell, W. B. Hinson, John Haynes Holmes, L. H. Hough, N. D. Hillis, E. H. Hughes, Charles E. Jefferson, Rufus Jones, Burris Jenkins, Edgar DeWitt Jones, H. E. Kirk, H. T. Kerr, H. C. King, H. E. Luccock, F. J. McConnell, W. F. McDowell, John MacNeill, C. E. McCartney, W. P. Merrill, C. B. McAfee, G. Campbell Morgan, Mark A. Mathews, Shailer Mathews, E. Y. Mullins, J. R. Mott, E. D. Mouzon, H. C. Morrison, J. C. Masee, J. Fort Newton, Frank Norris, Carl Patton, F. E. Patton, Daniel Poling, William A. Quayle, W. B. Riley, M. S. Rice, G. A. J. Ross, Paul Rader, Ritchie J. Smith, Merle Smith, H. C. Swearingen, G. C. Stewart, G. R. Stuart, W. H. Sperry, Charles M. Sheldon, William Stidger, F. F. Shannon, J. R. Straton, J. T. Stone, William A. Sunday, Robert E. Speer, Ralph Sockman, G. W. Truett, F. W. Tompkins, R. A. Torrey, E. F. Tittle, J. I. Vance, Henry van Dyke, C. F. Wishart, A. W. Wishart, H. L. Willett, C. Woelikin, Stephen S. Wise, H. F. Ward.

The above 100 names represent the leaders of the poll as we go to press. Next week we will report the 75 leaders. The following week we will report the 50 leaders, and the issue of December 25 will contain the final announcement of the poll showing the 25 preachers whose names top the list. Watch next week's report.

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Government association, of which E. L. Davis is the executive secretary and the Rev. Elmer Williams the field representative, accordingly announces that it will push with vigor a non-partisan effort to clean up Chicago and Cook county. All kinds of organizations are being enlisted in a movement that will reach down to the last precinct, and that is calculated to make it impossible for a politician to remain in alliance with the underworld and remain in office.

Women Preachers Elect Officers

At the close of their annual convention, held recently in Chicago, members of the International Association of Women

Preachers elected as president Rev. Madeline Southard, of Winfield, Kan.; as vice-president, Rev. Lulu Hunter, Oak Park, Ill.; as general secretary, Rev. Marie Burr Wilcox, Red Cloud, Neb., and as secretary, Rev. Nettie Springer, Muscatine, Ia.

Review Brown Case in January

The court of review of the Episcopal church that will pass upon the petition of Bishop William Montgomery Brown for a review of his recent trial and condemnation for heresy will meet in Cleveland, O., on Jan. 13. Bishop Lawrence, of Massachusetts, has resigned from the board, and his place has been taken by Bishop Johnson, of Colorado.

Dr. Jordan Celebrates 25th Anniversary

Dr. Orvis F. Jordan, pastor of the Community church, Park Ridge, Ill., editor of the Unity Messenger, the organ of the community church movement in this country, and a contributing editor to The Christian Century, celebrated the 25th anniversary of his entrance into the ministry recently. Dr. Jordan has held but four charges in the quarter-century, Fisher, Rockford, Evanston and Park Ridge. Twenty-two of the years were spent at Rockford and Evanston.

Log Hut for Campus Y. W. C. A.

Western college for women, Oxford, O., an institution of the Presbyterian church, is to have an unusual structure placed on its campus to house the activities of the Y. W. C. A. This is to be a large log house, built of spruce and pine logs sent from the Rocky mountains, the gift of Mr. F. S. Heath. In it there will be rooms for 12 students, as well as the rooms required for a well-rounded association program.

Program for Presbyterian Conference Announced

The program for the National Presbyterian conference, to be held in Fourth

Chicago Disciples Celebrate Diamond Year

SEVENTY-FIVE YEARS AGO Rev. S. Lathrop Cooley, a prominent minister of the Disciples of Christ, came from Cleveland, Ohio, and established the first organized group representing his denomination in Chicago. During the week of Nov. 16, in commemoration of the event, the twenty-one Disciples churches in the metropolitan area of this city held four united functions. The first was a dinner on Tuesday night at the Jackson Boulevard church, Rev. Charles R. Oakley, pastor, where the speaking was given over to reminiscences and comparisons of early Chicago conditions with those of today. Dr. George A. Campbell, minister of Union Avenue church, St. Louis, organizer and for many years pastor of the Austin church in Chicago, was the chief speaker, with Professor W. D. MacClintock of the University of Chicago presiding. On Thursday evening a large public meeting was held in First Methodist church. The theme of the evening was Christian Unity. Greetings were brought by Dr. Benjamin Otto, Dr. J. R. Nichols, Dr. John Thompson, Dr. Henry S. Brown, on behalf of the Baptist, Congregational, Methodist, and Presbyterian denominations respectively. Addresses were made by Mr. S. J. Duncan Clark of the Chicago Evening Post on "The Increasing Reality of Christian Unity," and by Dr. Charles Clayton Morrison, editor of The Christian Century, on "The Contribution of the Disciples to Christian Unity." Dr. E. S. Ames of the University church presided. On Friday evening a banquet was held in the main dining room of the Hamilton Club with Dr. W. E. Garrison, dean of the Disciples Divinity House, toastmaster, and Dr. H. O. Pritchard of Indianapolis, secretary of the Disciples Board of Education, delivering the address of the evening. On Sunday afternoon a congregation assembled from all parts of the city at the beautiful new University church to celebrate holy communion. The church was packed. An inspiring and impressive address was delivered by Dr. James M. Philpott of New York City, who has recently returned from a year's visit to the oriental mission field. Several other semi-public gatherings were held during the week, such as a ministers' meeting on Monday at which addresses were made by local clergymen

and by Dr. Alva W. Taylor of the Disciples commission on social service. The reports indicate that the Disciples churches were never so substantial and hopeful in the Chicago area as now. Rev. Perry J. Rice, for seven years the executive secretary of the city missionary society, received many references of appreciation and at the Friday night banquet a huge floral token was presented to him and Mrs. Rice.

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WEEKLY PLEDGE FIRST QUARTER													NUMBER
CURRENT 50¢													112
MISSIONS 50¢													
SPECIAL													
SUNDAYS	1	2	3	4	5	6	7	8	9	10	11	12	13
CURRENT	50	50	100	50	50	50	50	50	50	50	100	50	50
MISSIONS	100	50	50	100	50	50	100	50	50	50	50	50	50
SPECIAL													
Amount Due This Quarter	6.50 6.50												
Amount Due Last Quarter	2.50 2.50												
Total	9.00 9.00												
Amount Paid This Quarter	7.50 7.50												
Amount Now Due and Unpaid	1.50 1.50												

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Presbyterian church, Chicago, Dec. 9-12, has been made public. It shows, in the long list of speakers, such names as Robert E. Speer, William Chalmers Covert, Henry C. Swearingen, Harold McAfee Robinson, Edgar P. Hill, James E. Clarke, David McConaughy, Alfred E. Stearns, Ralph E. Diffendorfer, Warren H. Wilson, John A. Marquis, Mrs. Charles K. Roys, William P. Schell, Frank W. Bible, John Timothy Stone, and many other denominational leaders.

Y. M. C. A. in Philippines Liberalizes Catholicism

In an article in the December number of *Association Men*, Mr. P. Whitwell Wilson, British journalist, depicts the growth of the Y. M. C. A. in the Philippines, and tells in detail of the leadership given that movement by the Hon. Teodor R. Yangco, chairman of the national committee, and a Roman Catholic. Mr. Yangco was for four years the commissioner of the Philippines at Washington. While there he became interested in the Y. M. C. A., and on his return to Manila subscribed the hitherto unheard of sum of \$10,000 for an association in that city. With him a progressive element in the Roman Catholic church in the islands, together with non-Catholics, rallied to the enterprise, until today the association is planted in all parts of the Philippines. Manila is said to be as well equipped with associations as any city in the world. The work is so well established that it is not likely to be affected by any political changes that may come to the country.

Dr. Machen Attacks Child Labor Amendment

In a letter published by the *New York Times*, Dr. J. Gresham Machen, of

Princeton Theological seminary, makes a virulent attack upon the proposed child labor amendment to the federal constitution. Deriding the claim that the adverse

W. C. T. U. Holds Golden Jubilee

FROM NOV. 14 to 19 members of the Woman's Christian Temperance Union came from all over the United States to Chicago to celebrate the 50th anniversary of the formation of that famous organization. With a membership now at the high water mark of 500,000—an increase of 200,000 in the last five years—and the completion of a jubilee fund of \$1,000,000, the members of the W. C. T. U., while rejoicing in the progress of the past half-century naturally felt that even a greater future awaits their body. The emphasis of the golden jubilee was therefore placed, not so much upon the victories of the past, as the tasks of the future.

When, fifty years ago, Frances E. Willard and the little band of zealots who gathered around her, challenged the entrenched liquor traffic of America in the name of the country's womanhood, there was probably never a more hopeless adventure launched. But Miss Willard's statue now stands in the national capitol, and the 18th amendment is a part of the national constitution. And the work of the W. C. T. U. has spread until there are wearers of its white ribbon in 41 countries.

Emphasis has always been placed by

the W. C. T. U. upon educational work. It was the work done in classrooms and among young peoples' groups, teaching the physiological and other social effects of intemperance, that finally eventuated in the liquor-hating generation that put the saloon out of business. And the union plans to give equal attention to work among the young in the future. It plans to promote the work of its organization as a body in which Christian women of all communions can come together to work for various reforms, keeping the making of a dry world at the head of the list, but giving almost equal attention to the making of a peaceful world. It was clear at the sessions of the jubilee that the W. C. T. U. is to bear a large part in the church's fight on war.

In other ways the union is broadening its social message. Under the leadership of its president, Miss Anna A. Gordon, it has put itself squarely behind the proposed child labor amendment to the constitution, and it will give increasing attention to the other social factors that are involved in the making of a Christian nation. The teaching of Christian citizenship in all its aspects is to be stressed throughout the organization.

(Continued on page 1578)

"Christmas Yet-to-Be"



WHILE you look forward to the joys of this Christmas season, have you thought of the Christmas of next year and other years to come? Think what those future days may mean to your family without you and the comforts you provide.

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Bishop Brown's Fight is the popular title given to the Brief filed in the Court of Review by Joseph W. Sharts of Dayton, Ohio, counsel for Bishop William Montgomery Brown, in the heresy trial over his booklet, *Communism and Christianity*. Date of Review hearing, January 13th, 1925. Place, Trinity Cathedral, Cleveland, Ohio.

PUBLICATIONS

Communism and Christianity, paper 25c
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vote in Massachusetts was a result of capitalistic propaganda, Dr. Machen declares, "Another explanation lies much nearer at hand. It is an explanation which gives new hope to the lovers of American institutions. This other explanation is that the American people are becoming disgusted with the whole tendency that appears in particularly extreme form in this child labor proposal—the whole tendency toward the slavery involved in placing control of the intimate details of life in the hands of a centralized Washington bureaucracy. It is actually possible, despite recent indications, that American liberty and the sacredness of the American home have not yet altogether been destroyed."

Rockford Church Marks Diamond Jubilee

The Second Congregational church of Rockford, Ill., under the leadership of its pastor, Dr. John Gordon, celebrated its 75th anniversary with a series of striking services, Nov. 7-9. Among the speakers were Dr. Ozora S. Davis, president of Chicago Theological seminary; Dr. George T. McCullom, of Chicago; Dr. R. W. Gammon, of Chicago; Dr. P. Miles Snyder, former pastor, and the pastors of other Rockford churches.

Seek More Entries for Bross Prize

Authorities of Lake Forest College, Lake Forest, Ill., are calling the attention of religious and scientific writers to the approaching award of the Bross prize of \$6,000 for the best book submitted in

the decennial contest. The award of 1905 went to Prof. James Orr, of Glasgow, Scotland, for his "The Problem of the Old Testament," and that of 1915 to Rev. Thomas James Thoburn, of Hastings, England, for his "Mythical Interpretation of the Gospels." Authors having books in the realm covered by the Bross award soon to be published are urged to withhold the manuscript long enough to have it considered for this prize.

It Happened in Boston

The news service of Boston university tells in the following manner of the tribute paid the memory of the late Senator Henry Cabot Lodge at a meeting of the student body: "The speaker, Prof. E. Charlton Black of the faculty, lauded the long years of public service of Senator Lodge and declared that whatever his attitude had been on specific questions his life had been devoted to the service of his country, and that he would be greatly missed. Prof. Black spoke on 'Religion and the Modern College Girl.' 'Be sympathetic,' he said, 'Start the day on the friendliest terms with yourself and you will remain on the friendliest terms with everybody!' There seems to be a catch in this item somewhere, but this is the way it was sent out.

English Unity Conferences to be Suspended

Writing to the London Times, Sir James Marchant, long actively identified as a free church minister with the promotion of Christian unity in England, ex-

presses the opinion that the series of conferences between free churchmen and Anglicans, looking toward church unity, is about at an end. After two more points have been explored, Sir James expresses the opinion that the conferences will be abandoned indefinitely, and will not be taken up again for another two generations or longer. He believes that the Anglicans have gained a new conception of the meaning and regularity of nonconformist "orders," and that the free churchmen have shown a surprising degree of readiness to use Anglican modes of worship, but that a point has been reached beyond which neither side is ready to go, and which accordingly makes further negotiation useless.

Golden Rule Sunday December 7

Reports from all parts of the country indicate that there will be a national response to the appeal of the Near East relief to mark Sunday, Dec. 7, as Golden Rule Sunday. Preliminary Golden Rule dinners and speeches, putting before the people the extent of the work being done by the Near East relief, and making clear the necessity of its continuance, are said to have evoked more interest than for several years past.

Y. M. C. A. Prepares Industrial Relations Course

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Christian-Owned Plant Impresses Tourists

With the growth of factory problems in China, including the large use of woman and child labor, there is some comfort to be found in the example being set by certain Christian employers. Thus, Mr. and Mrs. Frank Gaylord Cook, now traveling in Shanghai to the Commercial Press. "This," they say, "was started by Christian Chinese and has always been run on Christian principles, though a paying business enterprise. About 500 out of 3000 employees are professing Christians. There is a 9-hour day, no Sunday work, a grant of two months' pay for mothers at the time their babies are born, a nursery where mothers can bring their babies and go out and nurse them, a primary school, a dispensary, an attractive garden and a club building which we did not see. There are bonuses and a savings department and retiring grants, and about everything up-to-date except shop committees or anything in the least approaching shop representation on the management. The capital is \$5,000,000 and there is not a foreigner connected with the concern."

Dedicate New Church in Delaware

People's Christian church, Dover, Del., dedicated its conspicuous new plant, Oct. 5-10. Under the leadership of the pastor, Dr. R. C. Helfenstien, with the aid of a united congregation and the generous support of Mr. Eldridge R. Johnson, of Camden, N. J., there has been placed in this capital city as complete a plant for modern church work of the community type as the country affords.

New College for South India

Of the 22,000,000 Telugu-speaking people of South India, over 600,000 are Protestant Christians. Recognizing the great importance of having one well-equipped and thoroughly first-rate Christian college for this area, and realizing that, owing to the financial difficulties of most of the missions working in the area, a scheme depending upon equal contributions from a number of missions is not feasible, the Audhra Christian council, one of the provincial councils affiliated with the National Christian council of

India, at its last meeting passed a resolution urging the United Lutheran church in America to establish the college and to propose a plan of cooperation by which other missions and churches may have a share in its administration and maintenance. The recent convention of the United Lutheran church resolved to accept the invitation and authorized its

board of foreign missions to proceed with the raising of funds. Both the Anglican Church Missionary society and the Wesleyan Missionary society of England have voted to cooperate in the new college. It is hoped that several American and Canadian societies will also decide to take a part in the enterprise. The new college will really

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Former Missionary Heads Presbyterian Board

Dr. J. C. R. Ewing, for 30 years president of the Forman Christian college, Lahore, India, and now lecturer on missions at Princeton Theological seminary, has been elected president of the board of foreign missions of the Presbyterian church to succeed Dr. George Alexander. Dr. Ewing, during his long service as a missionary in India, received many honors at the hands of the British government, culminating in his appointment as vice-chancellor of the Punjab university and the bestowal of the order of the Companions of the Indian Empire. He has been on the retired service list since the year 1922.

Week Day School of Religion

Hammond Avenue Presbyterian church, Superior, Wisconsin, has established a

W. C. T. U. HOLDS GOLDEN JUBILEE

(Continued from page 1574)

Among the other lines of effort that will be emphasized by the W. C. T. U. in the future will be the cleaning up of the movies, various prison reform projects, education against the use of nicotine, and social work among Negroes. One project that will attract wide attention will be the building of the "Francis Willard House" at Chautauqua, N. Y., to serve as national headquarters for the study of world peace that the union proposes. It was among women gathered at a Sunday school convention at Chautauqua 50 years ago that the W. C. T. U. was first organized.

The convention included among its formal actions the following: "War cannot be prevented while it is legal and sanctioned. We therefore pledge our support to the outlawry of war as the indispensable first step in attaining world peace. Be it further resolved, that we pledge our support to the proposal of the President of the United States for participation of the United States in the Permanent Court of International Justice."

The national board of the union voted, following the adjournment of the convention, to devote funds next year to help the temperance movement in Mexico, Lithuania and Esthonia, as well as in China, Argentina, Chile and Brazil, where help has been given in the past. To encourage the teaching of temperance in Germany, Austria and India, provision was also made for the subsidy of teachers in those countries.

The officers of the union were reelected to serve another year. These include Miss Anna A. Gordon, Evanston, Ill., president; Mrs. Ella A. Boole, Brooklyn, N. Y., vice-president; Mrs. Frances P. Parks, Evanston, Ill., corresponding secretary; Mrs. Elizabeth P. Anderson, Fargo, N. D., recording secretary; Mrs. Sara H. Hoge, Lincoln, Va., assistant recording secretary; Mrs. Margaret C. Munns, Evanston, Ill., treasurer.

week day school of religion without waiting for the school authorities to grant time off. Thursday afternoon at 3:45 children come to a light lunch of cocoa and sandwiches, furnished by the Mothers Club of the church. At four o'clock classes begin. Ten teachers are employed from the upper class of the State Normal School and paid \$1.00 per week, the money being furnished by the Young Ladies Auxiliary of the church. Classes are graded the same as the public school and go from the kindergarten to the eighth grade. This is the second year of the school. Last year volunteer teachers were employed and were very faithful although better results can of course be had from a paid staff. The organization paying the teachers is overly enthusiastic about the opportunity for service and the develop-

ment in religious education. On a recent Thursday, just a normal day, there were 120 present and 16 absent. Children are charged only for their handwork material. After a teaching period of 45 minutes there is an assembly of the whole school with the exception of the kindergarten. At five the school is dismissed.

English Non-Conformists Debate Sunday Trading Act

The non-conformists of England are beginning to regard with great seriousness the increase of trade on Sunday. The law covering Sabbath trading was passed in 1661 during the reign of Charles II. and has never been amended. It provides for the forfeiture of goods for sale. Fines for those traveling for business purposes

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on Sunday and a provision that those unable to pay the fine should be "set publicly in the stocks for the space of two hours." As in the United States, grossest inconsistencies have grown up in the application of the law. Certain types of stores are apparently by common agreement exempted from its provisions, other stores, if they attempted to open would certainly be haled into court. English non-conformists aroused by the degrees in Sabbath observance now state that the law must either be enforced or that it must be changed to fit the changing times.

Dr. Fosdick Will Visit Holy Land

Following his retirement from the pulpit of the First Presbyterian Church, New York City, March 1 of next year, Dr. Harry Emerson Fosdick announces that he will spend a year in travel and study in Egypt and Palestine. This is the first time in twenty years that Dr. Fosdick has had opportunity for a sabbatical year-vacation.

Protests Catholic As Harvard Fellow

Mr. John Jay Chapman of Barrytown, N. Y., a well known author, has protested in a letter addressed to Bishop William Lawrence of the Episcopal Diocese, Massachusetts, against the presence on the list of fellows at Harvard University of a Roman Catholic. There is but one man answering that description among the Harvard fellows, Mr. James Byrne of New York City. Mr. Byrne is also a regent of the university of the state of New York. Mr. Chapman's attack grows out of the recent address made by Cardinal O'Connell at Cambridge, in which the cardinal deplored the loss of faith at Harvard and stated that if the college would return to its true religious allegiance, Catholics would be the first to gather around her. Mr. Chapman declares that one of the main purposes of the Roman Catholic church in this country is to obtain control of the educational institutions of America.

Presbyterians Work Among Italians in America

The Presbyterian church now conducts 97 centers for work among Italians in this country, including 38 independent churches, the rest being branches or missions, with a total of 70 Italian-speaking ministers. Only four congregations contain more than 200 members, the largest being the church of the Ascension, New York, and the First Italian church, Philadelphia, with more than 500 members in each. Two-thirds of the centers are in New York, Pennsylvania and New Jersey.

Build Homes for Old Ministers in California

The Presbyterian synod of California has under way plans for building, equipping and endowing a colony of homes for retired ministers, to consist of a central building surrounded by a number of small bungalows. A fund of not less than \$500,000 will be required to carry the scheme to completion, but this is expected to provide a real home in old age

Record of Christian Work

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Partial Contents December

Northfield conferences addresses and other articles as follows:
Song of the Angels (Poem), Edwin Botham
Nature and Man. Latest researches
Christ, Unseen but Loved. F. B. Meyer
How Can I Find God's Plan for My Life?
J. G. Gilkey
Bird's Eye View of Bible. F. W. Norwood
Are Men Sinners? John Gardner
Forgiveness of Sin. Len G. Broughton
And others, in addition to regular departments.

Forecast for 1925

Northfield conferences addresses and contributed articles by J. D. Jones, J. Stuart Holden, F. W. Norwood, Len G. Broughton, John Gardner, Melvin E. Trotter, J. G. Gilkey, N. E. Richardson, Rockwell Potter, G. Glenn Atkins, A. D. Belden, and others.

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Subscribe Liberally for New Detroit Church

The congregation of the Central Christian church, Detroit, Mich., of which Dr. Edgar DeWitt Jones is pastor, subscribed more than \$300,000 on November 2 toward a proposed new edifice of the church. Dr. Jones was assisted in his financial appeal by Mr. G. L. Snively, who has a record of raising more than \$2,000,000 a year in connection with local church campaigns.

School of Religion At Ann Arbor

Under the direction of Dr. Alfred H. Lloyd, dean of the graduate school of the University of Michigan, what is to be known as the Michigan Religious School is to open next fall at Ann Arbor. Members of the faculty of the university will teach in the new institution, which has a three-year endowment of \$25,000 a year to start its career. There will be no organic connection between the two schools, but credit will be interchangeable and the School of Religion will supplement courses offered by the university.

Window Memorializes Joe Jefferson

The Episcopal Actors' Guild has given the contract for the execution of a memorial window to the memory of the late Joseph Jefferson, which is to be placed in the Church of the Transfiguration, New York City. It is planned to make the window one of the finest in the city. Mr. Jefferson it was who gave to the church the name by which it will always be popularly known, that of the Little Church-Around-the-Corner.

Advices Flock On Christmas Cards

Rev. George H. Thomas, rector of St. Paul's Episcopal church, Chicago, has advised the people in his congregation to select their Christmas cards with an eye to the religious values bound up in the holiday. He says that at the previous time, having occasion to address a primary class upon the subject of Advent, he explained that the word meant, "He is coming," and asked, "Who is coming?" to which a chorus of voices shouted "Santa Claus!" While not disposed to urge the use of tritely pious greetings, Mr. Thomas declares that many of the cards on sale at Christmas time have almost no religious meaning.

Coadjutor Bishop Elected For Vermont

Rev. Samuel B. Booth of the County Center Mission of Bucks County, Pennsylvania, was elected bishop coadjutor of the Episcopal diocese of Vermont on November 12. As a worker in a rural mission field, bishop-elect Booth has shown distinguished service leading to his elevation to the episcopacy.

Episcopal Igorot Mission Faces Difficulties

In editorial comment in The Living Church, weekly organ of the High Church Party of the Protestant Episcopal Church, reveals the fact that the mission station

Sagada, in what is known as the Mountain Province of the Philippines missionary district is in straits. This work was founded about twenty years ago by Bishop Brent and represented the first and most extensive effort to Christianize the Igorots. The missionaries now complain that they have not received support sufficient to carry on the work and that the encroachment of Belgian Catholic missionaries makes it wise to hand over the work already established to the Belgian Catholics. It is also suggested by the correspondence printed in connection with the matter that the members of the mission are out of sympathy with the attitude of the Bishop of the Philippines. In returning as senior missionary, Dr. Staunton writes Bishop Mosher as follows: "If now our Philippine Mission is to be infected with the pan-Protestant virus, we can only clear our own souls by saying

that we will have no part in bringing this result about. We are Catholics, because our Church is Catholic, and we are out here to bring souls, whether Pagan or Protestant, into covenanted relation to the Catholic Church. . . ."

No announcement has yet been made as to the policy that will be adopted, but it is hardly likely that there is any intention on the part of the Episcopal church to give up this mission.

Catholic's Loyalty To His Church

During the recent British campaign Cardinal Bourne preached to the Roman Catholics of Great Britain on their duties as citizens. Among other things he said:

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Prominent Los Angeles Baptist Ill

Dr. James A. Francis, widely known as the pastor of the First Baptist church, Los Angeles, Calif., has been ordered by his physicians to take a complete rest. Dr. Francis carries on one of the most extensive congregational programs in this country, and his condition will be watched with anxiety beyond the bounds of his own communion.

New Theological Building In Kansas City

On November 11 the Kansas City Theological Seminary, a Baptist institution, dedicated its new administration building on Seminary Heights, Kansas City, Kans. Addresses were made by leading Baptist clergymen and educators from many parts of the country.

Tropical Medicine School In Canal Zone

As a memorial to George W. C. Gorgas, the man who freed Cuba and the canal zone of the Yellow Fever, there is soon to be opened in Panama City the Gorgas Memorial Institute of Tropical and Preventive Medicine. The site for the enterprise has been given by the government of Panama and a bond issue floated to provide the necessary equipment. The institute will maintain a research laboratory to study the causes, prevention, and cure of tropical diseases. It is expected that candidates for the medical mission field, who formerly have been forced to do special work in tropical diseases in London will now find it possible to obtain instructions of the same grade in the Canal Zone.

Ten Mission Fields Maintained by Baptists

The Northern Baptist Convention of the United States now maintains ten foreign mission fields—Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo and the Philippines. There are 127 mission stations and 3806 missionaries in these fields.

New Catholic Weekly Appears

Under the auspices of the Calvert Associates, Inc., a new weekly review of literature, the arts, and public affairs, known as the Commonweal, has made its appearance in New York City. The new paper obviously is attempting to supply the Roman Catholics of America with a high grade publication that can be used as an apology for the Catholic point of

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Seven Foundations Work Among Illinois Students

Seven religious foundations supported by American denominations are either already at work or about to begin work in the near future among the students in attendance at the University of Illinois. More than \$4,500,000 is to be expended on the physical equipment of these foundations, which include the Wesley Foundation of the Methodist denomination, McKinley Foundation of the Presbyterian, Pilgrim Foundation of the Congregational, the Illinois Disciples Foundation of the Disciples of Christ, United Episcopal Church Foundation, the Columbus Foundation of the Catholic, and the Milliel Foundation of the Jews.

A New Way of Raising Church Money

If the plan for improving church finances are constantly being evolved, it would seem that the Rev. A. W. Liggett, Kiowa Presbyterian church, Colo., has opened a new field by holding an annual children's pet animal show. Everything from dogs to honey-bees are reported to have been exhibited, and the income from entrance fees places \$60 in the treasury of the church.

Aged Irish Primate Dies

Cardinal Logue died in Armagh, Ireland, on November 19. Cardinal Logue was eighty-four years of age. In the recent troubles in Ireland his influence had been upon the side of the accommodation and peace.

Rumanian King Now Guards Sepulchre

With the Russian tsar removed from the scene, the king of Roumania is now considered the leading secular power within the Greek orthodox church. Accordingly, the Patriarch Damianus recently went to Bucharest where he conferred on King Ferdinand the guardianship of the holy sepulchre at Jerusalem.

Methods of Russian Anti-Religious Propaganda

An understanding of the thoroughness with which the communist party in Russia is carrying on its anti-religious campaign is to be found in recent reports in the Russian daily press. Following exhortations by Trotsky, it seems clear that the work of carrying anti-religious teaching down to the villages has been given a new impulse. Thus, one party member reporting from a rural district in the Ukraine, tells of a school conducted for 15 days with 4 sessions each an hour long every day. The school was divided into two main departments. In the department of natural sciences instruction was given in six subjects, the universe, the earth and its life, the biology of plants, the biology of animals, man, nature and society. In the department dealing with questions of religion there were nine subjects; the origins of belief in God; the religions of the ancient east, with their ideas of suffering, dying,



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and resuscitating gods; the Bible and the gospel; Judaism and Christianity; the origin of religious holidays; religion and science; sectarianism; religion, morality and communism; methods of anti-religious propaganda. A large part of the work was research, leading to independent reports on the part of the students. The course was taken by 32 persons from one small village, of whom 30 were village workmen and two soldiers. Of these 23 were Ukrainians, 3 Russians, and 6 Jews.

BOOKS RECEIVED

Christianity and the Race Problem, by J. H. Oldham. Association Press (Paper), \$1.00.
Six Nights in the Garden of Gethsemane, by Russell H. Conwell. Revell, 60c.
Roman Christianity in Latin America, by Webster E. Browning. Revell, \$1.00.
Charles Lemuel Thompson, Edited by Elizabeth Osborn Thompson. Revell, \$2.50.
Contemporary Poetry, by Marguerite Wilkinson. Macmillan, \$2.00.
Responsibility and Culture, by Jacks. Yale University, \$1.50.
Ethics of India, by E. Washburn Hopkins. Yale University, \$3.00.
The Children's Kingdom, by Thomas Wilson Dickert. Revell, \$1.50.
History of the Christian Church, by E. J. Foakes-Jackson. Doran, \$3.00.
Little Book of Modern British Verse, Edited by Jessie B. Tittenhouse. Houghton, Mifflin, \$2.00.
Grimm's Fairy Tales. Doran, \$2.00.
The Next Step On, by Walton Butterfield. (Paper). Four Seas Co.
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